THE

BRITISH CRITIC,

For FEBRUARY, 1803.

Ἡ μὲν φύσις ἄνευ μαθήσεως τυφλόν· ἡ δὲ μαθήσις δίχα φύσεως ἐλλιπές· ἡ δὲ ἄσκησις χωρὶς ἀμφοῖν ἀτελές. PLUT.

Genius without learning is blind; learning without genius is imperfect; practice without both the former is inefficient.

ART. I. *An Hiſtory of the original Pariſh of Whalley, and Honor of Clitheroe, in the Counties of Lancaſter and York. By Thomas Dunham Whitaker, LL. D. Fellow of the Society of Antiquaries.* 4to. with Maps and Plates. 483 pp. 3l. 3s. Blackburn printed; Hatchard, London. 1801.

IN particular inſtances, Lancaſhire and Yorkſhire have often received illuſtration from writers of acknowledged merit. Natural curioſities, the origin and diſſolution of monaſteries, the hoſpitable deeds of elder times, with other topics of antiquarian ſpeculation, have not wanted, in either county, the honour due of hiſtorical remembrance. Still, however, both ſeem to require their general and legitimate hiſtorian; a writer, who would ſelect and arrange, under their reſpective departments, materials ſupplied by various topographical predeceſſors; who would induſtriouſly ſearch for other materials in the libraries of the curious; and who, poſſeſſing ſkill as well as patience, would add to circumſtantial accuracy an eaſy and inviting ſtyle.

To the preſent author, Lancaſhire and Yorkſhire are certainly much indebted, both for the maſs of intelligence relating to Whalley and Clitheroe, and for the intermixture of valuable

and important circumſtances belonging to other places within thoſe counties. From this work it may not be unreaſonable, indeed, to expect that another advantage may ariſe: it may give activity to the ſtudies of thoſe for whom, as for Dr. Whitaker, topography has charms; and who may be diſpoſed "to exalt ſcenes of daily obſervation," as he obſerves, in his Preface,

"into ſubjects of literary inquiry; to account for ſtriking but obſcure appearances in *their* own vicinity; to reconcile apparent contradictions in ancient dates or facts, of which the objects are familiar; to trace ſome neighbouring work of ancient art, which is now magnificent in decay, to its perfection or its commencement; to compare ſome great revolution of a kingdom with its effects upon private property, provincial dialect, or domeſtic manners; to develope the progreſs of parochial endowments, in which *themſelves* have an intereſt; to trace the origin and alliances, the advancement or decline of families, with whom *they* are connected, and to combine them all with objects endeared by early habit and long aſſociation." Pref. p. iii.

By men of letters thus employed, the regular hiſtory of two counties ſo extenſive, and which afford ſo many ſubjects for illuſtration, in reſpect to the commercial and antiquarian hiſtory of England, might in due time be produced. Nor would ſuch exerciſes be without their immediate reward; for they enlarge the underſtanding, and delight the fancy. It will be remembered alſo, that, in the eſteem of his countrymen, the intelligent topographical hiſtorian holds a reſpectable place. Hence the memory of Dugdale riſes in importance, whenever we conſider the authentic evidences brought together by his indefatigable pen; evidences arranged with ſo much preciſion, and ſo minutely exhibiting the hiſtory of property, as well as the early cuſtoms, laws, and faſhions, of our forefathers.

Dr. W. thinks that his employment of time, in purſuits of this kind, may be blamed. By men of cold and narrow minds, it may; by men of liberal curioſity, we are perſuaded, it will not. Our perſuaſion indeed is juſtified, by the liſt of numerous contributors of rank and character, both among the laity and clergy, to this elaborate and curious performance. We will cite, however, Dr. W.'s own words, as they alſo exhibit the reaſons of his undertaking and completing the work.

"By a ſevere cenſor it may be ſaid that, for a man occupied in the active diſcharge of a ſerious and important profeſſion, to have devoted ſomewhat more than the leiſure hours of three whole years to an employment which ſcarcely deſerves a gentler name than ſolemn and elaborate trifling, even if it have never interfered with the calls of duty, muſt at leaſt infer an idle curioſity, and an unbecoming levity of mind: to this accuſation he is willing to concede, that, without any conſciouſneſs of diminiſhed attention to the duties of his profeſſion, he has however

however felt and lamented the interruption which the preſent work has occaſioned in his profeſſional ſtudies; but an early and ardent propenſity to theſe purſuits, an enthuſiaſtic attachment to a country endeared to him by long reſidence and many family conſiderations, the poſſeſſion of many valuable documents which ſeveral fortunate coincidences had thrown into his hands, and an unwillingneſs that much local information, accumulated by the inquiry of many years, ſhould periſh with himſelf; all theſe motives, and another which will ſoon be mentioned, induced him to undertake the preſent work; and, that reſolution once formed, a ſtrong ſenſe of the value of time, and, may he be allowed to add, his own conſtitution and temper, impelled him to purſue it in the ſpirit, and for the reaſon of the preacher: *whatſoever thine hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wiſdom in the grave, whither thou goeſt.*

"But the lighteſt effuſions of a ſerious mind ought to be directed to *the uſe of edifying;* and while hiſtories and novels, works the moſt popular in their nature, and the moſt extenſive in their circulation, were daily iſſuing from a licentious preſs as the vehicles of impiety and ſedition, he does not wiſh to diſſemble, that he entered upon the preſent work with a deliberate purpoſe (which the enſuing pages, it is hoped, will prove that he has not forgotten) of giving a contrary, and perhaps a new, direction to topography, that is, of vindicating the preſent conſtitution in England, and of ſerving the intereſts of religion, by the occaſional introduction of ſuch remarks as appeared to ariſe out of the ſubject." Pref. p. iv.

Of late years, elegance has been the frequent handmaid of topography. Perhaps in no inſtance has this circumſtance been more conſpicuous than in the work before us. The paper is large and handſome; the types are clear; and the engravings, both of Views and Antiquities, more than uſually well finiſhed.

The work is divided into ſix Books; and commences by tracing back the inhabitants of thoſe places, which the hiſtorian deſcribes, to the "*Setantii*, or rather the *Segantii*, who are placed by Ptolemy in the mountainous tract, uſually termed the *Britiſh Appenine*, which divides the iſland in a longitudinal ridge, and from which the rivers fall, in a long and gentle courſe, to the *German Ocean*, but with a ſhort and precipitate deſcent to the *Iriſh Sea*." The *Segantii* are conſidered as an inferior tribe of the ancient *Brigantes*.

In the next Chapter, of which the title is *Roman Hiſtory*, the tenth ITER of Antonine (the ſtation to which Mr. John Whitaker, the hiſtorian of Mancheſter, has given the name of *Rerigonium*) occaſions much inveſtigation. Richard of Cirenceſter, the monk, is here charged with more than inaccuracy; with ſomething "between bold conjecture and inventive fraud;" with having fabricated *itineraria*, by which, in modern times, Dr. W.'s truly learned and ingenious nameſake is ſtated to have been miſled. While Dr. W. produces reaſons for aſcribing miſtake or forgery to the monk, and credulity

to him who has admitted the monk for his guide, he declines entering at large into controverſy on the ſubject, but at the ſame time avows his preparation to ſupport his own aſſertions by irrefragable proofs. This Chapter is enriched with a ſylloge of inſcriptions, collected from Camden, Leigh, Horſeley, and from ſubſequent diſcoveries. Other relics of ancient art are alſo here minutely noticed. With the following account we have been much gratified.

" The nobleſt diſcovery ever made here, or perhaps in Britain, was in the year 1796, when the ſhelving bank of the Ribble expoſed the following remains, which ſeemed to have been depoſited in an excavation of the earth filled up with ſoil of a different quality. Theſe were, 1ſt. A large flat earthen veſſel extremely thick, with the potter's ſtamp very diſtinct, BORIEDOF, *Boriedi Officina*. 2nd. An entire Patera of copper about ſix inches diameter, with an handle. 3d. The imperfect remains of a ſimilar veſſel. 4th. A Colum or Colander, of the ſame ſize and metal. 5th. Several concave and circular plates of copper with loops behind, which had evidently been intended to faſten them perpendicularly againſt a ſhaft, in order to form a Roman vexillum: ſuch are frequent upon ancient monuments; but, for a particular illuſtration, the reader is referred to a monument of Lucius Duccius, *Signifer* of the 9th legion, in Horſeley, pl. 63. 6th. A very fine helmet, of which the creſt was a ſphinx, afterwards unfortunately loſt, the head-piece enriched with a baſſo relievos of armed men ſkirmiſhing with ſwords, and a vizor conſiſting of an entire and beautiful female face, with orifices at the eyes, mouth, and noſtrils.

" From the ſtyle of the head-piece it is conjectured, by the beſt judges, not to be prior to the age of Severus; but the vizor is a much more delicate and exquiſite piece of workmanſhip, and is ſuppoſed not only to be Grecian, but, from the boldneſs of its lines, to belong to a period ſomewhat anterior to the laſt perfection of the arts in that wonderful country.

" All theſe remains are now in the Muſeum of Charles Townley, Eſq. who, it is hoped, will one day gratify the public with a comment on the ſymbolical figures in front of the * helmet,"

The third Chapter is brief, and records Memorials of the Pariſh of Whalley, during the Saxon Æra. This cloſes the firſt Book. The ſecond opens with the Eccleſiaſtical Hiſtory; in treating of which, Dr. W. relates, what he calls, a *naked traditional account* of the preſent church, preſerved in a curious ancient memoir, entitled *Status de Blackburnſhire*. This account declares, that Auguſtine travelled into Northumbria, and preached at *Whalley*; but Dr. W. denies that Auguſtine was ever in

" * For all theſe remains, and ſome others, ſee Plates I. and II." Theſe Antiquities have alſo been deſcribed at large by Mr. Townley, in Letters addreſſed to the Society of Antiquaries, printed in their *Veteſta Monumenta*, vol. iv. p. 1, and illuſtrated by very capital Plates.

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Northumbria; and ſhows, by arguments of conſiderable weight, that Paullinus, whoſe miniſtry in Northumbria is well known, firſt preached the goſpel at *this place;* the æra of which memorable event is fixed by Dr. W. between the years 625, when the northern apoſtle commenced his miniſtry, and 631, when he was finally driven out of Northumbria, by the death of his royal convert. We are informed, in this Chapter, that the incumbents of Whalley were formerly ſtyled, not rectors, or parſons, but DEANS; and that "the reaſon of this name was, that a certain portion of eccleſiaſtical juriſdiction was delegated to them by the Biſhops of *Lichfield**, on account of the remote and almoſt inacceſſible ſituation of the pariſh." Another remarkable circumſtance in the conſtitution of this church is ſoon afterwards noticed, namely, the exiſtence of an endowed vicarage before an appropriation of the rectory: but this, as well as the inſtitution of the deanery, is conſidered by Dr. W. as a genuine remnant of Saxon antiquity.

The next Chapter gives a comprehenſive account of the Abbey of Whalley, and its dependencies; together with biographical notices of the abbots, a catalogue of monks, rentals of eſtates, and details of ordinary expences. Among the laſt-named articles, *Saunders* is mentioned, which, the hiſtorian obſerves, "is the Indian ſpice-wood, has a bitter taſte, and was probably uſed in cookery." The conjecture that it was uſed in cookery is right; but it appears to have been adopted for colouring, rather than for affording flavour. To be "exact of taſte, and elegant," has been pronounced, by an admirable writer† who did not diſlike good eating, "of ſapience no ſmall part;" but reviewers cannot be ſuppoſed to be *thus* accompliſhed! We can only refer, therefore, to the Gloſſary ſubjoined to the learned Dr. Pegge's "Forme of Cury, a Roll of Ancient Engliſh Cookery, compiled about 1390, &c." and publiſhed in 1780; "*Sanders.* 20. uſed for colouring, &c." p. 151. The laſt abbot of Whalley was convicted of high treaſon, and executed for the crime in March, 1536-7. The hiſtorian makes the following reflection on the diſſolution of this religious houſe.

"The attainder of an abbot was underſtood, how rightly ſoever by the crown lawyers of that time, to infer a forfeiture of the houſe;

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* This place is in the dioceſe of *Cheſter*; but its connection with *Lichfield* appears, by *Cheſter* not having been accounted a biſhopric of itſelf before 1541; of which circumſtance, Browne Willis gives an account, in his Hiſt. of Cathedrals. See vol. i. p. 318. *Rev.*

† See the Nuncupative Will of Milton, firſt publiſhed by Warton.

and

and accordingly, without the form of a ſurrender, and without any proviſion, ſo far as can be diſcovered, for the remaining monks, many of whom were probably innocent, the Abbey of Whalley, with all its appurtenances, was inſtantly ſeized into the King's hands; and thus fell this ancient and opulent foundation, *miſera ante diem ſubitoque accenſa furore.*"

The third Chapter relates the hiſtory of the Pariſh Church and Vicarage of Whalley; and gives a liſt of vicars from 1303 to 1772. Of the third Book, the firſt Chapter ſpecifies the Origin, Progreſs, and Ramifications of Property. The next records the Seneſchals of Blackburnſhire, or Lords of the Honor of Clitheroe; and, from the lordſhip, the hiſtory proceeds to the caſtle of Clitheroe, and chapel of St. Michael in Caſtro; the account of which concludes with ſtating, that "the caſtle of Clitheroe, with the demeſnes and foreſts, is, ſtrictly ſpeaking, extraparochial." The foreſts and other demeſnes, with the Honor of Clitheroe, are the ſubjects of the following Chapter. In the inveſtigations ariſing from theſe topics, the family of *Lacy* appears to be the moſt diſtinguiſhed object: but the laſt Chapter of this Book exhibits alſo an account of the pretended witchcraft, which occurred in or about the year 1633; which made ſo much noiſe, ſays the hiſtorian, "that, in the following year, was acted and publiſhed a play, entitled *The Witches of Lancaſter*, which has been applied by Mr. Stevens to the illuſtration of Shakſpeare." The hiſtorian here introduces an elegant compliment to his fair countrywomen, whoſe faſcinating powers have long and juſtly been celebrated. Let him, who travels through Lancaſhire, beware that he deny not the exiſtence of *witches*, leſt he ſhould be ſuddenly puniſhed for his incredulity, by ſome "love-darting eye, *with pangs unfelt before!*" As Dr. W. has introduced the marvellous tale of 1633, it is rather ſurpriſing, that he ſhould not have noticed a ſtrange hiſtory of earlier date, connected, as it alſo appears to be, with the family of *Starkie*, of which due mention is made in the Hiſtory of Whalley. We ſhall therefore cite, from "A Diſcovery of the fraudulent Practices of John Darrell, Bachelor of Artes, &c. 1599," the paſſage to which we allude.

"What M. Darrell tooke upon him after his ſecond exploit, it may bee furmiſed by glorying in the firſt. But yet his name was not ſo famous, untill the 17. of March next following, when being ſent for into *Lancaſhire* by one M. *Starkie*, upon the report of M. Dee his butler, who told the ſaid M. Starkie what M. Darrell had done at Burton, [in the year 1596,] he *diſpoſſeſſed in the ſaid M. Starkie's houſe* ſeven perſons, at one clap; viz. John Starkie, Anne Starkie, Margaret Hardman, Elianor Hardman, Ellen Holland, Margaret Byrom, and

and Jane Aſhton: which Jane is ſince fallen into the hands of certain ſeminarie prieſts, and hath beene caried by them up and downe that countrey to ſundry recuſants houſes, (as certaine idle men were wont to carry puppets,) and by *her cunning counterfaiting of certaine fits*, and ſtaying of herſelfe by the directions of the ſaid prieſtes, ſhe hath gotten God knoweth what: They by ſuch lewdnes have wonne *great credit*, but her Majeſties ſubjects have in the meane time beene ſhamefully abuſed!" P. 2.

The third Book cloſes with a deſcription of the ancient houſe of *Browſholme*, for more than three centuries the reſidence of the family of *Parker*. Among many curious relics preſerved in this manſion, is the original ſeal of the Commonwealth, for the approbation of miniſters.

"It is of very maſſy ſilver, and is inſcribed, *The Seale for the Approbation of public Preachers*. In the centre are two branches of palm, and within them an open book with theſe words, *The Word of God*. The workmanſhip is good, but I could ſcarcely venture to aſcribe it to Simon."

Book the fourth commences with a topographical Survey of the *preſent* Pariſh of Whalley by Townſhips; the work here dividing into its ſecond Part. The firſt Chapter is replete with the laborious arrangement of many genealogical Tables, which are, in ſeveral inſtances, illuſtrated alſo by the ſuperaddition of curious anecdotes. Portions of the pariſh lying between Pendle and Ribble, which are termed "a beautiful and intereſting tract of country, on which the eye, the memory, and the imagination repoſe with equal delight," occupy the next Chapter. The diſtinct and peculiar character of this diſtrict induces the hiſtorian, who, however, ſeems to confeſs himſelf not fond of ſuch enquiries, to deviate a little into mineralogical inveſtigation. Inveſtigations of this kind form, in our opinion, a very important part of topography.

The third Chapter gives an account of the parochial chapel of Burnley, a populous and thriving market town; and of other townſhips and hamlets. An intereſting anecdote is recorded in p. 318, which we ſhall offer to our readers.

"Mrs. Fleetwood Habergham, undone by the extravagance, and diſgraced by the vices, of her huſband, ſoothed her ſorrows by ſome ſtanzas, yet remembered among the old people of the neighbourhood; of which the following alluſions to the triumphs of her early days, and the ſucceſſive offers ſhe had rejected, under the emblem of flowers, are ſimple, and not inelegant.

"The gardener, ſtanding by,
Proffered to chuſe for me
The pink, the primroſe, and the roſe;
But I refuſed the three.

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The primroſe I forſook,
Becauſe it came too ſoon;
The violet I overlook't,
And vow'd to wait till June.

In June the red roſe ſprung,
But was no flower for me;
I pluck'd it up lo! by the ſtalk,
And planted the willow tree.

The willow I now muſt wear,
With ſorrows twined among,
That all the world may know
I falſehood loved too long.

" A ſentimental fine lady of the preſent day would have thrown her ſtory into the ſhape of a novel. The good old gentlewoman's ballad is at leaſt the more tolerable of the two!"

We coincide in opinion with the hiſtorian; but at the ſame time acknowledge, that a novel, compoſed by ſuch an authoreſs as he mentions, could not but rouſe the *latent energies of ſenſibility*, and afford new cauſe of triumph to the boaſted *perfectibility* of modern philoſophy!! The preſent Chapter muſt not be diſmiſſed, before we inform our readers, that, in the townſhip of *Cliviger*, is ſtill preſerved an inſtrument of ancient and approved efficacy in ſuppreſſing the licence of female tongues; which, if it might be of ſimilar efficacy in contributing to ſuppreſs the licence of thoſe female pens to which we have alluded, would command high admiration. It is called " a Brank (qu. a Teut. *Brangen*, oſtentare) as the culprit was led about in this diſgraceful ſtate of penal ſilence. There is an engraving of ſuch an one in Plot's Hiſt. of Staffordſhire, and another in Brand's Hiſt. of Newcaſtle."

(To be concluded in our next.)

ART. II. *Les Cinq Promeſſes. Tableau de la conduite Conſulaire envers la France, l'Angleterre, l'Italie, l'Allemagne, et ſurtout envers la Suiſſe. Par Sir Francis D'Ivernois.* 8vo. 228 pp. Deboſſe. 1802.

WHOEVER calmly conſiders the events of the laſt ten years, will find ample reaſon to conclude, that the French have done more in reducing Europe to its preſent *unſatisfactory ſtate*, by deceitful inſinuations and overbearing language, artfully combined and artfully circulated, than by force of arms. The great maſs of mankind has been diſpoſed,

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by innumerable arts, both from without and from within, to believe every thing which the rulers of the *great nation* have been pleaſed to aſſert, and to conſider them as capable of performing every thing they have been pleaſed to threaten; and, having ſucceeded in placing the nations of the continent in this ſtrange ſtate of credulity and terror, they found whatever they attempted more than half executed, through the treaſon of ſome, and the imbecility of the maſs of their opponents.

We have often had occaſion to aſſert, that we are ſincere friends of the peace; and we moſt ardently pray for its long duration: but it would be idle to diſſemble, at the preſent moment, the unbounded luſt and inſolence of power, confirmed in the French nation by the unexpected ſucceſs of their plans; an inſolence which they no longer think it neceſſary to reſtrain, even by political prudence, nor to veil, even by ſophiſtical appeals to moderation. The nations around them have put on the yoke, and they muſt bear the inſolence which they cannot chaſtiſe. It is to be hoped, however, that the Britiſh empire, alone untouched amidſt the general wreck of Europe; that the Britiſh ſpirit, alone unbroken amidſt the general deſpondency of nations; and that the Britiſh preſs, alone free amidſt the general deſpotiſm, may ſtill, with manly firmneſs and watchful moderation, do much important ſervice to humanity, without appealing to the ever dreadful and ever doubtful deciſion of arms. The principle of juſtice exiſts in every breaſt, and will find an advocate in every boſom. A manly appeal to this principle, happily directed and often repeated, will ſometimes arreſt the progreſs of injuſtice more effectually than the ſword.

Amidſt the din of arms and the violence of party, men's minds are too much agitated with hopes and fears, too much divided with rival pretenſions, and too much biaſſed by artful and contradictory inſinuations, to judge with calmneſs and rectitude, or to feel what they ought to feel, either for themſelves or others; but, in the calm which ſucceeds the ſtorm, as paſſion, and error, and prejudice ſubſide, moderation, and truth, and reaſon gradually reſume their empire; injuſtice is checked by the general ſenſe of humanity; obſtacles are ſtarted to its progreſs at every ſtep; and difficulties accumulate at every ſtage. The moſt powerful deſpot cannot long act againſt the decided ſenſe of mankind: he loſes half his power, and more than half his influence, the moment that his injuſtice is unmaſked, and his ſophiſtry detected; and, above all, when the general intereſt is decidedly proved to be in conformity with the juſtice and moderation for which his opponents plead.

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The author of the work before us has long been a marked man in what may be called the paper warfare of the Revolution, and has been the object of much abuſe and ridicule, both at home and abroad, on account of his financial calculations, or, as he himſelf obſerves, for being *the great vilifier of the inexhauſtible reſources of France.* All his works have been blamed, even by leſs illiberal critics, as being haſtily written and ill arranged, as often prolix, and ſometimes as abounding in repetitions. But literary fame, we will venture to ſay, has never been the aim of Sir F. D'I. being rarely to be promoted by writings of this nature, which are almoſt always of neceſſity compiled in haſte, according to the ever-varying circumſtances of the times; and whatever faults may be found with the manner, the matter is undoubtedly important. In our opinion, they all abound in intereſting facts, not generally known, or little attended to; the conſequences of which are ſometimes ſtrongly ſtated, and often eloquently recommended to the attention of mankind. The ridicule which has been ſo often and ſo copiouſly thrown upon what has been called his financial predictions, we have ever conſidered as abſurd, and as proceeding either from ignorance or malice. The following extract from the Introduction to the preſent work affords, we think, a ſufficient anſwer to the calumnies on this head, at the ſame time that it unfolds the author's preſent views.

"Deeply convinced as I am," he ſays, "that the deficit of France ſtill threatens the ſociety of Europe with incalculable evils, this motive would have been ſufficient to induce me to reſume the pen. But this is not the only one; and I have no reaſon for concealing one of thoſe which animate me, though it regard myſelf perſonally. Shall I avow it? With whatever indifference I have beheld all the ſtories which the Pariſian preſſes have circulated reſpecting me for two years paſt, I have not been inſenſible to the reproach of having *amuſed* the coaleſced powers with *falſe hopes*, by repeating to them, after the annihilation of the paper money, that the internal and diſpoſable receipts of the victorious republic did not exceed a million a day; and that their modicity put it out of her power to continue the ſtruggle at her own expence. Have I been wrong or right? If the paſt be ſtill big with futurity, the poſterior pillage which Europe has experienced renders the explanation of this hiſtorical point of the utmoſt importance; and this is what determines me to complete the hiſtory of the revolutionary finances. It will then be ſeen, that I have rather extenuated than exaggerated the poverty of France; and that the preſent *inexhauſtible* reſources with which its chiefs ſucceeded in frightening their enemies, have been long and permanently *exhauſted.* This poverty affords at preſent only an additional reaſon for cultivating peace with its preſent chief, if he will *bonâ fide* renounce the making it a real ſtate of war. I know and mean to demonſtrate it; but I mean alſo

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to produce another demonstration. I mean to prove to the neighbours of the new Rome, that, in case of their being obliged to recur again to arms, their cause will be far from being desperate, if they be previously and deeply convinced, that it is chiefly from poverty that the French government will renew the war. I wish to afford them the intimate conviction, that the best, the only means of preventing this renewal, is to organize, like them, a conscription, which at the instant they shall be obliged to acknowledge the impossibility of providing for the expences of peace, that is, at the first signal of plunder and of war, may place all the people threatened, in a situation to rise *en masse* and in arms, in order to carry the theatre of the war into the country of the aggressors. This measure is terrible, I allow; but without it, the greatest part of Germany and Italy will remain, with respect to France, in the same situation as Switzerland at present, and as Poland was twenty-five years ago."

But it may be objected, says this author, that, if the impossibility of re-establishing an equilibrium between the receipts and the expences of the state be proved, it is in effect preparing an apology for the renewal of the war. To which he replies, that his purpose is not to excite new embarrassments to the French government; but to suggest certain internal resources, hitherto neglected, which may enable them to surmount their difficulties; and in an especial manner to impress upon their minds,

" that the salvation of France depends at present, as before the Revolution, not on raising the revenue to the expences, but on lowering these latter to the level of the means of the contributors; and, in fine, that the authority of Bonaparte will never be consolidated, till such time as he shall dictate to himself the following condition, which he has imposed on the *commune*—*In no case shall the number of the presumed expences exceed that of the presumed revenue.*

" As such a reform will require before every thing, that the army and navy be placed on the ancient footing of peace, I am well aware, that the great captain who holds the reins of this military government will have recourse to a thousand pretexts, in order to avoid an economy which would necessarily require, both at home and abroad, a tone of moderation so far removed from his character and habits; but I also know, that his writers, by tearing me to pieces, have procured me a species of celebrity in France, which will give to my work some vogue there. In vain will they point it out as a snare, as the last efforts of expiring hatred; if it circulate there, it will be read and better understood than elsewhere. It is there, and especially in the provinces, that it will be acknowledged, that the evils of which I furnish the detail are far from being exaggerated; and that there is not a moment to be lost in adopting the great remedy which I propose. Perhaps the landed interest will at length resume the initiative of which their pretended representatives have allowed themselves to be deprived.

Perhaps

Perhaps they may aſſume the courage to tell Bonaparte, that, ſince the deficit is unveiled, economy alone can arreſt its progreſs. They may conjure him to have recourſe to it; and, if he accede to their wiſhes, then France is really ſaved, and may yet expect a moderate government; then its inhabitants of every claſs will find themſelves freed from the new confiſcative meaſures which they have experienced during the conſulate; then their neighbours will have time to breathe, and retrieve their loſſes; then, in ſhort, Europe will ſee an end put to this diſaſtrous emulation of military expence, which renders a ſtate of peace almoſt equally coſtly as was that of war.

"Such are my wiſhes, my motives, and my hopes. Now, how can I realize theſe, without ſhowing to the neighbours of republican France, that they are liable to be affected by all the falſe financial meaſures of the Conſul; and that, whether he deceive himſelf, or ſeek to deceive them, his and their illuſion muſt have conſequences equally diſaſtrous? and whatever may be ſaid, my work will not be leſs uſeful to France than to her neighbours; for one of my principal objects is, to prove that her own ſalvation depends, above every thing, on her being able to devote herſelf, without fear from without, to the cultivation of the uſeful arts, in order to reſume, as ſoon as poſſible, her rank among rich, flouriſhing, and induſtrious nations. Yes, I hope to prove, that whether, in order to live with this warlike people in peace or in war, it becomes almoſt equally important to aſſiſt her in returning to her ancient ſtate of proſperity; becauſe, in the former caſe, this proſperity is the only means of recommencing with her advantageous tranſactions; and, in the latter, it is ſtill the only means of obliging her to partake of the chance of loſs which war brings along with it.

"But, anxiouſly as I wiſh to unfold this entirely pacific doctrine, and to convince the conſular government, that the reſtoration of the French to induſtry and eaſe depends on the moderation of the tribute to which they are ſubjected: I am equally anxious to convince the powers of the continent, that, if he do not quickly and conſiderably retrench his expences, they muſt perhaps, in ſpite of himſelf, oblige him to renew the war, which hitherto has alone effectually ſupplied them; that it is not leſs uſeful at preſent, to ſtudy the operations of his financiers, than the intrigues of his diplomatics; that the devouring wants of his exchequer are, if poſſible, ſtill more to be dreaded than his exceſſive ambition; and that, of all that paſſes in France, that which is there called *the deſtructive action of the deficit*, is what ought to excite the greateſt uneaſineſs without."

The whole of the author's original plan is not completed in the work before us. He tells us in a Poſtſcript, that the conduct of the conſular government in Germany, and, above all, in Switzerland, had led him ſuddenly to extend his views, which were originally confined to a detail of the interior of France; but he informs us alſo, that he has already arranged the materials of a work, to be entitled, *De l'etat de la France*,

au commencement de l'an XI. pour ſervir de reponſe á l'ecrit intitulé, *De l'etat de la France à la fin de l'an VIII;* et pour faire ſuite au *Tableau des pertes que la revolution et la guerre ont cauſées au peuple Français.* Before we paſs to the body of the preſent work, we ſhall furniſh our readers with an abſtract, from the introduction, of Sir Francis's view of the preſent ſtate of the French finances. He contends that the deficit muſt infallibly be four times greater than under the monarchy, if the conſular government obſtinately perſiſt in all the expences it has decreed. The ſum demanded for the peace eſtabliſhment was 500 millions, and the tribune Himbert affirms, that in the courſe of year IX, 473 millions had come into the public treaſury. On inſpecting the accounts, however, to which the tribune himſelf refers, it appears that the receipts had not amounted to 358 millions, and the miniſter himſelf, in the ſeventh month of year X, makes uſe of the following ſingular ſtatement: *Lorſque le recouvrement de tous les revenus de l'an IX ſera* ACHEVE, *leur total* AURA ETE de 473, 508, 571 *francs net.* It alſo appears from the ſame public documents that many ſources of revenue, ſuch as the farming of the national domains, &c. &c. are merely temporary, having furniſhed 153 millions in the year VIII, and only 57 millions in year IX: and when theſe, as muſt ſoon be the caſe, come to be totally exhauſted, the revenue on which they themſelves count cannot exceed 400 millions.

But there is ſtill an artifice on the part of the miniſters in fixing the expences at 500 millions, as he excludes or neglects thoſe of the departments, municipalities, &c. which muſt at leaſt amount to 100 millions, beſides the ſix thouſand legionaries, the army of reſerve of 150 thouſand men, &c. &c. which cannot require leſs than 100 millions more. If then it may be granted, that they be able to raiſe even 500 millions within the year, and to reduce their expenditure to 600 millions, which is granting infinitely more than probability warrants, there will ſtill be a deficit of a 100 millions a year. Yet ſuch is the pompous confidence with which the conſular quill-drivers aſſert the proſperity of their finances, that even M. Neckar has been deceived; and conſiders as poſitive, what at beſt is merely ſpeculative, and that as matter of fact, which is mere matter of expectation.

But we are confidently aſſured, that the embelliſhments of Paris, the eclat of its theatres, and the magnificence of national *fêtes*, furniſh ſo many poſitive proofs of national riches. On this ſubject the author gives us the following table, taken from the public accounts,

National

National fetês . . .	779,612	Encouragement of Agriculture, comprising 49,650 fr. of appointments for what is called the *bureau conſultatifs*	104,303
National pillar and departmental pillars	103,485		
Conſervatory of Muſic	251,586		
Theatre of Arts . .	516,861		
Encouragement to the Drama, and to different Theatres . .	120,000	Encouragements of Arts and Crafts . . .	56,839
Sum total	1,771,544	Sum total	161,142

In ſpeaking of the encouragement thus beſtowed by the government on the theatres, the miniſter coolly remarks, that "this kind of encouragement had not been comprehended in Chap. VI. for the year IX. and that the claſſification of year X. has *rectified* this *omiſſion*." It is natural to enquire from what funds theſe encouragements have been taken. The ſame miniſter mentions his having received an order to apply 2,261,785 fr. to the reconſtruction of Landrecies; but that in the ſpace of two years, he had been able to reſerve for that purpoſe only 53,431 fr.; a ſervice of ſtill greater importance, namely, the repair of the works under the city of Paris, has been equally neglected. During the monarchy, the ſum of 346,920 liv. was religiouſly applied to this ſervice every year. The complaints of neglect on this head, during the Revolution, have been numerous and frequent; but in the accounts of the year IX. we only find 3019 fr. 60 cent. applied to it, whilſt nearly two millions have been employed in uſeleſs embelliſhments. The moſt important public works in the departments have been equally neglected, in ſpite of frequent and forcible appeals to the government on the ſubject; and thus it is, that the departments are ſacrificed, and the moſt neceſſary works poſtponed or neglected, for the ſake of embelliſhing the *new metropolis of the weſtern empire*.

The boaſted reſtoration of the military to productive labor, alſo attracts the notice of this author; and he juſtly refers to the new law, placing 60 thouſand conſcripts to complete the ſtanding army, at the immediate diſpoſal of the government, and 30 thouſand more to form a new army, to be augmented in five years to 150 thouſand, as the beſt proof of the abſurdity of this boaſt, and as matter of ſerious alarm, both for France and for Europe. The *great economics* alſo announced by Bonaparte are ſtated as follows: in the year VIII. the *ordinary* and *national* expences of peace were to be fixed at 350 millions; in the year IX. at 415, and were certainly not to exceed that ſum; in the year X. after having raiſed them to 500, the addi-

additional expence of the army of reſerve, and of ſix thouſand legionaries is decreed, as well as additional ſalaries to the ſenators and counſellors of ſtate.

But Bonaparte aſſerted in November, 1802, that *his revenues would increaſe of themſelves with the peace;* on which head the preſent author refers to the table which terminates the recent work of the ex-miniſter Ramel. It there appears, that the *indirect* contributions which in the year VII. had produced above 150 millions, furniſhed in year VIII. leſs than 128, and in the year IX. 110½. It alſo appears from the ſame ſtatement, that the twelve articles claſſed under the title of *revenues*, and which in the year VIII. afforded 194,252,764 fr. amounted in the year IX. only to 99,690,000. With reſpect to the return of eaſe and luxury, it is not fair to judge from the capital. Ramel ſtates, that 2,300,000 fr. were expected, in the year IX. as the ſum of the ſumptuary contribution; whereas it appears from the laſt debates, that it only amounted to 900,000, and that one whole department, which is not named, had aſſerted that there was not a ſingle proprietor in it liable to this tax. The hopes held out of the increaſe of commerce, we alſo find by a reference to facts, have not only not been realized, but on the contrary their commerce has decreaſed. Our readers will certainly not be diſpleaſed with the following extract, which properly follows the foregoing reference to facts.

"Such," ſays Sir F. D. "are ſome of the facts which I propoſe to collect, and which muſt be verified and weighed, if we wiſh to avoid becoming the dupes, like M. Necker, to the abſurd boaſtings of certain conſular writers, who repreſent the republic as already marching to opulence with as much rapidity as ſhe marched to victory. In vain will they continue to reproach me with opening their wounds at pleaſure: it is only by unfolding them that their chief can be compelled to take upon him the taſk of curing them. I do not accuſe him of being the firſt author of them, though moſt aſſuredly he has been, and is ſtill the accomplice of thoſe who cauſed them; but beſides that, in recalling his attention to what is paſſing in the interior of France, I may flatter myſelf with turning it from without; my great object is to keep his neighbours on their guard againſt every temptation to aſſociate their deſtinies with it. As long as he ſhall continue to ſpeak to the French of the extent of their conqueſts, and the glory of the Revolution, I ſhall continue to let them know the price of the former, and the puniſhment of the latter.

"If it be aſked by what right I come to expoſe the miſery and even the afflictions of a foreign nation? My reply is ready—by the ſame right that their chief aſſures them, *that all other nations envy their deſtinies.* Undoubtedly, when he takes all other nations to witneſs, that they *envy* the lot of that which he governs, it is he himſelf who opens a great controverſy in Europe. After ſuch an appeal every

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ſtranger is entitled to examine every one of his meaſures, in order to diſcover if the *deſtinies* of the people thus extolled, merit indeed *envy* or *pity*."

It would not be eaſy, without referring to records and dates, and hiſtorical collections, to give even a ſimple liſt of all the contradictory ſyſtems and opinions, which at different periods of the Revolution have predominated in France, which have fluttered their hour upon the ſtage, and diſappeared for ever. But one general remark reſpecting them is obvious; every one of the multifarious experiments which have been ſucceſſively tried, and for a moment eſtabliſhed there, has been exalted during its day of favour, over every thing which exiſts or has exiſted in other countries, and has been recommended to the adoption of other nations, with as much confidence and zeal as if it had been really deſtined to laſt for ages, and infallibly calculated to promote the happineſs of mankind. The deſtruction of the Gallican Church was at one time repreſented as the triumph of philoſophy and truth, over abſurdity and error; and the people who heſitated to follow this glorious example, were ſtigmatized as the puny adherents of ſuperſtition and folly. But no ſooner had it pleaſed Bonaparte to reeſtabliſh the ſame church with an entire equality between the different modes of worſhip, than his brother Lucien comes forward, and endeavours to ſhow that England did wrong in ſhaking off the yoke of Rome, and that we ought at leaſt to follow his brother's example in treating all ſects *with equal favour, even ſuppoſing them all to be erroneous*. Sir Francis D'Ivernois juſtly remarks, that the beſt antidote to this example, is to draw aſide the veil which covers it, when in the preſent inſtance we ſhall perhaps find, that the equality ſo highly praiſed and ſo generouſly recommended, is, in fact, only an equality of miſery, leading directly to the contempt of all religion.

At one period our conſtitution was ſaid to be an abſolute deſpotiſm, affording no protection to the rights of man, allowing no influence to the ſovereign people, and affording no protection againſt oppreſſion; the preſs which we conſidered as free, was really not ſo, becauſe injurious falſehoods could be legally proſecuted and puniſhed. It was then, therefore, ſaid to be our undoubted duty to aboliſh every thing which the wiſdom of our anceſtors had eſtabliſhed, and the experience of ages ſanctioned, and to try the experiment of French anarchy. Fortunately we did not follow the advice which was then ſo graciouſly beſtowed upon us; for now we are informed, on the authority of the conſular official gazette, that all the changes now abſolutely neceſſary, are in a contrary direction. Our conſtitution affords a licence, which the powers of Europe have a right to require

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to be reſtrained, and it is now an undoubted fact, as that authority tells us, that unleſs our preſs be laid under the ſame reſtraints as that of France, it may be *ſaid there is no government* in our iſland. All this is really worſe than abſurd; the *regime* of *ſurveillance*, eſtabliſhed in France, may indeed be neceſſary *for the beſt of people;* but the great Conſul muſt excuſe the good people of England if they reject the recommendation of deſpotiſm, as they did that of licence; though by ſuch interference and recommendation, he afford us a right to "compare with what paſſes here, the acts of that government which complains that we have no government at all." We have never approved the acrimony which has ſometimes appeared in our newſpapers; prudence and good manners, and a proper ſenſe of our own dignity, equally diſclaim it. But in England, theſe reflections proceed from the feelings of individuals totally unconnected with the executive power; whereas the inſolent calumnies of the *Moniteur* muſt be conſidered as proceeding from the conſular government, and fully entitle us to judge of the merits and demerits of that moſt immaculate form of adminiſtration, which the Conſul has ſanctioned with his fiat; and ſcrupulouſly to examine every one of thoſe acts, which he aſſerts to be ſo excluſively advantageous to humanity.

Before the author proceeds to diſcuſs the Five Promiſes, which Bonaparte has hitherto neglected to perform, he gives him credit for numerous acts of adminiſtration, to which he was bound by no promiſe, and even for ſome which he had reſolved againſt on his firſt acceſſion to power. Some of theſe may indeed, on after-examination, be found to be rendered illuſory, by poſterior decrees; and ſome, by the ſame means, to be rendered cruelly unjuſt towards numerous individuals. The annihilation of anarchy, the ſuppreſſion of robbery and murder, the re-eſtabliſhment of religion and of order in the colonies, and the recal of the emigrants, muſt, however, be granted to be ſo far highly meritorious. Nor does this author blame him even for reſtraining the preſs, the liberty of which, as eſtabliſhed in this country, he conſiders the French nation as totally unable to bear. He conceives, however, that even in this reſpect the Conſul carries things with too high a hand, and with a deſpotiſm too unqualified; that he ſeems ſo intoxicated with the power he has acquired, and the abject ſubmiſſion he has hitherto met with, as to diſregard the maxims of prudence, and the wiſe remark of Galba to Piſo, particularly applicable to the nation which has committed its deſtinies to him; *You are about to govern men who can neither bear their ancient liberty nor abſolute ſlavery.*

The firſt of the Five great Promiſes, by which the Conſul ſolemnly bound himſelf on aſſuming the government, was to found his adminiſtration on the *ſacred rights of property*, and to put a ſtop to all meaſures of confiſcation. Let us ſee how he has performed it. It had hitherto been a maxim, ſays Sir F. D'I. even in the republic, that every individual eraſed from the liſt of emigrants ſhould of right recover all his property, not previouſly alienated; and thus the Directory reſtored that of the Girondins to them or their heirs. It was reſerved for Bonaparte to diſcover an exception, and to conſummate the ruin of numerous individuals, the only remains of whoſe fortunes conſiſted in ſome ſequeſtered foreſts, not yet alienated. The almoſt immediate deſtruction of thoſe, which the government haſtened to diſpoſe of, produced a decree, declaring thoſe ſtill under ſequeſtration *inalienable*. However ſmall the value of theſe, it was the laſt reſource of many of thoſe whom the Conſul's clemency recalled to France. Bonaparte, however, though he continued to admit the proofs of their innocence, declared, that *on no pretence whatever ſhould the ſequeſtration be taken off*. He was pleaſed indeed to add, that they *ſhould be indemnified;* but hitherto this indemnification conſiſts in their being promiſed leave to enjoy in peace whatever they may *buy* and *plant* themſelves; the value of which permiſſion is greatly enhanced, when we reflect that the perſons in queſtion had already ſpent their all in purchaſing their *definitive radiation*.

By the ninth article of the treaty of Luneville, the Conſul bound himſelf to take off the ſequeſtration in favour of Belgium, *immediately after the exchange of the ratifications;* ſo that, with reſpect to this part of his dominions, he has, by his own authority (for the decree was never ſubmitted to the legiſlative body) infringed the conſtitution, the peace of Luneville, and the ſacred right of property. The inhabitants of that country, indeed, have ſtrenuouſly reclaimed their rights, but hitherto without ſucceſs; though they, artfully enough, tacked their reclamations to their vote for the Conſul's continuing in office for life. By the eighth article of the ſame treaty, France became charged with the public debt of the Low Countries; but nothing has hitherto been done in conſequence of this obligation.

By another conſular decree, Bonaparte has appropriated to himſelf the products of all the foreſts of the *Communes*. The preſent author contends, that there is not in France another example of ſuch an act of authority; that Robeſpierre himſelf would have dreaded a general inſurrection if he had laid his hands on the foreſts of the Communes; and that he only dared to confiſcate

thoſe of the hoſpitals. Such of the emigrants as had been formally eraſed from the liſt ventured to remonſtrate againſt all this injuſtice; but a ſenatus-conſultum, decorated with the title of *act of amneſty*, was then brought forward, and deprived them of all the advantages of their new right of citizenſhip. All thoſe emigrants eraſed from the liſt after the 20th of October, 1800, are thus placed under the ſpecial *ſurveillance* of the government, the ſame as thoſe who are declared entitled to the ſimple amneſty; and the Conſul becomes thus empowered to oblige them to remove twenty leagues from their ordinary reſidence, and *even to a greater diſtance if circumſtances require it*, provided he ſhall have heard his council of ſtate before pronouncing their doom. Theſe precautions, with reſpect to the emigrants ſimply amneſtied, Sir F. is willing to conſider as an indulgence; as, if they are not ſtrictly conſiſtent with juſtice, it is at leaſt within the power of the victorious party to put them in force; but to continue the confiſcation of the foreſts belonging to thoſe definitively eraſed, that is, declared to have been unjuſtly placed on the liſt; to take back the promiſe of *indemnities;* and, after having reſtored them to the right of citizenſhip, to place them in *ſurveillance*, he conſiders as an act of glaring injuſtice. Bonaparte has the generoſity indeed to reſtore to the amneſtied all their unſold property, excepting only ſuch foreſts, canals, &c. as may be applied to any public ſervice. But even this generoſity is more apparent than real; as the exception is ſo contrived as to render it nugatory. The confiſcated property which comes under this deſcription, it will be found, belongs preciſely to thoſe who are excluded from the amneſty; and it is more than probable, that when purchaſers have been found, or the property may be any ways employed in the public ſervice, that thoſe perſons will alſo be admitted to the benefit of the amneſty.

The famous decree of the year III. entitled *the right of ſucceſſion*, deprived every father or predeceſſor of emigrants, and that during his life, of that part of his inheritance which would at his death have eventually come to ſuch emigrants if they had not quitted France, and that without any regard whatever to the principles of ſuch father or predeceſſor. This law, however, was conſidered as ſo atrocious, that even the Directory dared not carry it into full execution; but the conſular government has, without exception, and without remorſe, given this moſt iniquitous law its full effect. Nay, it has even gone further, and has declared, that ſuch of this property as cannot be divided (and this ſeems to be the caſe with all that remains) may be ſold. So that, if a father have five children, one of whom has emigrated, and the other four re-

main, as well as himſelf, ſtaunch republicans, he and theſe four ſhall ſuffer for the fault of the fifth; the property is divided, and the government has the emigrant's ſhare, if the whole be ſuſceptible of diviſion; but, if not, it may be ſold perhaps at a third of its value; and, in four years, the father and his four republican children may receive, according to the conſular decree of May, 1802, their parts of ſix ſeventhſ of the price.

Such are briefly the facts which the preſent author adduces, to prove Bonaparte's high reſpect for the right of property, and the nature of his adherence to this firſt Promiſe; and he ſhows, that this conduct is not leſs impolitic than it is unjuſt; that, while it affords a temporary ſupply to his wants, it muſt check all thoſe enterpriſes which depend on, and are excited by, the ſecurity of property; and, of conſequence, that it has a direct tendency to ruin the finances, and to continue revolutionary meaſures, by rendering further confiſcations neceſſary.

On the union of Piedmont with the great nation, it was declared, by a conſular decree, that the monaſtic orders, &c. were ſuppreſſed; and that their property of every kind was placed under the hand of the nation, in direct defiance to the treaty of 1798; by which it had been agreed, that no change whatever ſhould take place with reſpect to religion, and that perſons and property ſhould remain ſecure. Bonaparte further decrees, that every abſent individual, without exception, ſhall be allowed to return before the firſt of *Vendemiare, Year XI.* but that ſuch as ſhall remain emigrants ſhall be declared to be *baniſhed, and their property united to the public domain*, contrary to an article in the ſame treaty, whereby it had been ſtipulated, that every inhabitant of Piedmont wiſhing to remove, ſhould have leave to do ſo, to carry with him his moveable property, and to ſell any other property he might have, and take the price along with him. This affords an example abundantly ſtriking of the Conſul's reſpect for the right of property, as well as for the faith of treaties.

All this glaring, ſcandalous, and impolitic injuſtice is heightened by the inſolence exerciſed towards the ſufferers. We ſhall mention one inſtance only out of many. As ſoon as the emigrants had ſworn ſubmiſſion and fidelity, and before the amneſty arrived to deprive them of their newly acquired rights, the miniſter of the police is ordered to exhort them, in a public proclamation, not to yield to *the dangerous temptation of ſwerving from the paths of modeſty, nor to neglect the duties which* GRATITUDE *and their* OATHS *impoſe upon them.* Nothing is more galling than the inſolence of power, and eſpecially

pecially when exerciſed by upſtarts towards thoſe who have ſeen better days.

The ſecond great Promiſe which Sir F. D'I. conſiders, is that whereby the Conſul bound himſelf to *reſpect*, and to *cauſe* to be *reſpected*, the conſtitution of the year VIII. It is certainly curious and intereſting to obſerve the ſeveral ſteps, and various pretexts, by which Bonaparte has totally ſuperſeded that very conſtitution which he himſelf eſtabliſhed, and which he then cauſed to be repreſented as the *chef d'œuvre* of human legiſlation; and Sir Francis D'Ivernois treats it in a clear and able manner; but, as it is difficult to ſay when Bonaparte will have ſo modelled it as to ſatisfy himſelf, we ſhall not enter into any detail on the ſubject. The following paragraph ſhortly, but ſtrongly, marks the grand principle by which he operates on human credulity. After ſhowing his complete ſucceſs in removing every obſtacle which the conſtitution had feebly placed in the way of his own arbitrary will, he adds:

"Such is the progreſs Bonaparte has made in leſs than three years, from having made uſe, to every one, of the language adapted to his purpoſe, from being deeply convinced that the art of governing men is nothing but the art of laying hold of their paſſions, and of directing them to a propoſed end. In St. Domingo as in Europe, and in Europe as in Aſia, every thing he writes, every thing he ſays, every thing he does, proves that his grand ſtudy is to diſcover the hopes to which he ought to addreſs himſelf, as well as the fears which it is his intereſt to quiet or excite. He uſes to every one an appropriate language. Courage or cowardice, love of monarchy or of republicaniſm, incredulity or ſuperſtition, Mahometaniſm or Chriſtianity, is all the ſame. He knows that there is no paſſion which an artful government may not render ſerviceable to its views. But of all the ſprings of the human ſoul, hope and fear are thoſe on which he counts the moſt, and which he knows beſt how to employ."

That deſpotiſm is the great reſult of anarchy, experience has often and amply proved. The people, wearied and diſguſted with dreams of liberty, which produce only confuſion and ruin, which raiſe to power the moſt ignorant and ſanguinary among them, are eager to ſubmit to the firſt ſoldier of fortune, who can, by his intrepidity, afford them tranquillity and protection, and are at leaſt as ready to yield to the encroachments of arbitrary power, as an ambitious deſpot can poſſibly deſire. But the ſame experience equally proves, that this abject diſpoſition is as tranſitory as the motives which excite it. Anarchy is the puniſhment which nature or providence ſeems to have annexed to rebellion, or to that reſtleſs diſpoſition, and thoſe principles of diſcontent among the people, which lead to revolution in civil ſocieties; and the arbi-

trary power, which, in ſuch circumſtances, is the general and eaſy reſult of a daring intrepidity, ſeems to be the remedy appointed by the ſame nature or providence for the evils of anarchy. There is nothing, therefore, ſo very extraordinary or ſurpriſing hitherto in the proceſs of the French Revolution; nor is it neceſſary to ſuppoſe Bonaparte endowed with talents ſuperior to the reſt of the human race. He has made no improvements in that part of the proceſs in which he has been the principal actor. He has followed his own ſolitary ambition, according to the circumſtances in which he has been placed, as many men have done before him; and he has found the people, at whoſe head an act of intrepidity placed him, ready to yield whatever his ambition and vanity have led him further to require.

He would have been really great, if, in making uſe of that arbitrary power which was now to put a ſtop to the anarchy that had bred ſuch extenſive miſchief, he had taken ſome leſſons from experience, and had acted from more liberal motives than the gratification of perſonal ambition and vanity. He may reſt aſſured, that the laſſitude which has hitherto favoured his projects, both within France and without, will be of ſhort duration; and the more he preſſes down the ſpring at preſent, the more violent will be the rebound, when it comes to that point at which the preſſure will be no longer borne. The rapid ſtrides, therefore, which he has made towards arbitrary power in the interior, and the glaring injuſtice and deſpotiſm which are exerciſed towards foreign powers, afford a diſmal proſpect to ſerious and thinking men; for, however the Conſul may deceive himſelf, neither the inhabitants of France, nor thoſe of the reſt of Europe, will long ſubmit to have every thing that is dear to them obviouſly and avowedly at the nod of one man. Another ſtruggle, therefore, and a dreadful one, is to be expected, which a moderate uſe even of arbitrary power, or a generous uſe of victory, might prevent; while it would immortalize the man who, after ſo diſaſtrous a criſis, ſhould confer ſo great a bleſſing on humanity. But what is there worthy of honour, of admiration, or of gratitude, in the ſullen proceſs of deſpotiſm within, and injuſtice without, which we have hitherto been doomed to witneſs? Such characters are not uncommon in hiſtory, but they have ſeldom been happy while they lived, and ſeldomer ſtill have they either merited or met with the gratitude of poſterity; becauſe they have generally entailed on them a worſe anarchy and greater diſaſters, than thoſe from which they freed their contemporaries when they came into power. That the great body of impartial and enlightened men in France (and in that country the number is

not

not ſmall) are diſſatisfied, cannot be doubted. We know that the majority, even of the men in office, are ſo; and that diſcontent pervades the conquered countries, if we wanted other proofs (which, however, are abundantly numerous) the very circumſtance of its being thought neceſſary ſtill to burden them with French troops, is one which cannot reaſonably be called in queſtion.

It is certain, therefore, if we dare at all judge from paſt experience, that France and Europe cannot long remain in their preſent unnatural and conſtrained ſtate; and it would indeed be happy if ſuch works as that before us could have ſome influence in producing more liberal and juſt views, and perſuade the man, whoſe ambition has reduced his own and ſurrounding nations to ſuch a condition, to make ſuch alterations as are not leſs intereſting to humanity, than neceſſary to the ſtability of his own power and glory.

The third Promiſe which Sir Francis conſiders is, that by which the Conſul bound himſelf to *contract peace, without ever taking advantage of his victories*, in order to add to *his pretenſions*, or in order to *aggrandize* France beyond the limits which nature had aſſigned her. The following ſketch of facts will ſhow how he has attended to it.

On the 9th of November, 1801, he reminded his countrymen, in reference to the peace with Great Britain, that *he had ſhown himſelf faithful to their wiſhes, and his own promiſes;* and in order to excite their gratitude, he aſſured them that he had neither *yielded to the ambition of conqueſts, nor to the ſeduction of bold and extraordinary enterpriſes.* But ſuch is his conſiſtency or his contempt for the underſtandings of thoſe whom he addreſſes, that only a fortnight after, on the 22nd of November, he informed his legiſlative corps, that he had *prepared* with Ruſſia *great, vaſt operations*, which the ſudden death of Paul obliged him to defer.

After the peace of Luneville he aſſerts, in an addreſs of the 12th of February, 1801, that bad fortune had not ſhaken the reſolution of the French nation, *nor had victory added to her pretenſions;* though he had juſt ſubjected to French influence the Grand Dutchy of Tuſcany, a neutral country, by the moſt violent abuſe of power. On the 14th of July, in the ſame year, he takes great merit to himſelf for having ſecured the aggrandizement of France to the limits aſſigned by nature, that is, to the Alps and the Rhine; and he felicitates his countrymen, that now vaſt regions ſeparate them from Auſtria, and guarantee the duration of the peace. A few months after this, he declares himſelf ſovereign of the Ciſalpine Republic, gives it the name of Italian, and aſſerts, for the comfort of the neigh-

neighbouring ſtates, that it is deſtined to be the firſt power in Italy; ſo that the vaſt regions which divide his troops from thoſe of Auſtria, conſiſt of a wooden plank on the top of a bridge over the Adige. This ſeems to have been an experiment; the Ciſalpine Republic was added to his power under the ſemblance at leaſt of a ſeparate dominion, and a few months after, the limits of the mother Republic are declared by the union of Piedmont to extend beyond the Alps; ſo that it is more than probable, that the Italian Republic will quickly enjoy the title, as well as the reality, of being an integral part of the great nation. The ſettlement of the German indemnities afford another ſhameful example of the abuſe of power. The princes who were friendly to, or depended on the Conſul, have received acceſſions of territory, to which they had no claim, whereas, that aſſigned to the Grand Duke of Tuſcany, amounts not either in extent, or population, or influence, to half of what that excellent prince has ſo unjuſtly loſt; while, by the ſame means, the Auſtrian influence in the empire is almoſt totally annihilated: yet the Conſul talks, with cruel deriſion, of the immenſe advantages thereby conferred on the Houſe of Auſtria. It is this ſtudied addition of inſult to injuſtice, that affords the moſt melancholy proſpect to the ſincere friends of peace. For it is more eaſy for the human mind to brook real injuſtice, than inſolence and contempt.

This author next proceeds to examine the conſular conduct with reſpect to St. Domingo, and he ſhows by a reference to deciſive facts, that Bonaparte's inconſiſtent language, his deſpotic conduct, and deceit towards Touſſaint, have occaſioned all the diſaſters of that expedition. He had been accuſtomed to carry every thing by force, and had no generous feeling for the man who had ſaved that vaſt colony to his country, and who, had he been treated with the confidence his conduct and ſituation merited, ſeemed no ways diſpoſed to reſiſtance. General Richepanſe declares, in a letter officially publiſhed, "that he conſidered it as a HAPPY event for the *regeneration* of the colony, that the people of colour had come to the reſolution of oppoſing the diſembarkation of the army." And it appears that they took every means in their power, to bring about this happy event. They were obliged, however, at length, to treat with the negro chief, who, truſting to their faith, was ſoon after ſeized as a conſpirator, brought to France, and ſhut up with ungenerous cruelty in that country, which, according to his enemies themſelves, owed him gratitude and reward. Sir Francis D'Ivernois has collected a number of facts, which exhibit this ſingular character in a moſt intereſting point of view, and contraſts it ſtrongly with the unge-

ungenerous and treacherous treatment he has experienced. The reſult of the whole, however, amply proves, that honeſty is often, even on the part of the moſt powerful deſpots, the beſt policy; and that, though force may often ſucceed, it will not always enſure ſucceſs, when coupled with glaring injuſtice. The facts and ſtatements of the writer before us, are taken from public documents, and from the diſpatches of the generals; and they ſhow that no principle is ſacred, no promiſe to be depended on, if they think it their intereſt to break it, a truth too fatally proved in every inſtance, and towards every people in Europe.

The *fourth* Promiſe, which Sir Francis conſiders, was to *ſettle* the repoſe of the Republic, and the good of Europe, *on the faith of treaties*, and to avoid interfering in the domeſtic concerns of other nations. How the chief Conſul has kept this promiſe, the reader is already able to judge; and this author further developes it, by a clear and intereſting account of his interference in the affairs of Swiſſerland. He is a Swiſs, and feels and deſcribes with honeſt warmth the diſaſters of his fallen country. We regret extremely that we cannot indulge ourſelves in laying the details before our readers. There can be but one opinion, as has been often remarked on this ſubject, either in France or out of it, and it is ſeriouſly to be regretted, that force ſhould be on the oppoſite ſide. That what has happened was foreſeen, even by the French, and is deeply lamented by thoſe who have no intereſt in the injuſtice, we know from numerous facts.

A friend of ours, in the beginning of July laſt, met with an inhabitant of Grenoble, conſequently a neighbour to Geneva. He ſeemed to be a merchant, had been in Swiſſerland, and was on his way home. The converſation turned on the troubles which then exiſted in that country, and their cauſes; when this perſon remarked, "no man in Swiſſerland doubts, indeed no man of common obſervation can doubt, but that theſe commotions have been artfully excited by Bonaparte himſelf (indeed his agents are well known in the country) in order to furniſh him with a pretext for taking poſſeſſion of it again, and under the pretence of putting a ſtop to anarchy, to take the government into his own hands; or if that ſhould be thought too ſtrong a ſtep, to make the diviſion of the country which was agreed upon by a ſecret article in the treaty of Campo Formio, that is, one part to France, one part to the Ciſalpine Republic, and a third to Auſtria." Some queſtions were then put to him with reſpect to France; "we are not contented," ſaid he, "we cannot be contented after ten years of miſery, to be reduced as we are to a military deſpotiſm. The

The peace has afforded us no relief: for additional troops are raiſing every day. We are indeed amuſed with fine words, and proſpects of commercial proſperity; but no plan is formed to effect it. The merchants are never conſulted, as in England, on any ſubject; trade is conſequently oppreſſed by abſurd laws, and the maritime peace, which was hailed by us as the ſalvation of our country, is daily endangered, and rendered daily more and more problematical, by injuſtice to foreign powers; ſo that we find ourſelves, after a twelve years ſtruggle for an abſurd chimera of liberty, ſacrificed to the military deſpotiſm and perſonal vanity of one man." The merchant of Dauphiny is not the only man in France who holds the ſame language, or at leaſt the ſame ſentiments.

The *fifth*, and laſt Promiſe, was to *re-eſtabliſh the public credit*, by an inviolable fidelity to all the engagements of the ſtate. On this head, likewiſe, our readers are already able to form their own judgment. Sir F. D'Ivernois refers the further diſcuſſion of it, however, to the work which he announces in the Poſtſcript, and we have no doubt but it will be intereſting and uſeful. On the whole, he conſiders the peace as a ſort of experiment, the duration of which he fears will be very ſhort; for

"it is evident," ſays he, "that the time is approaching, when the greateſt part of the people who have juſt laid down their arms, will demand of one another whether open war, even though unfortunate, would be more diſhonourable or more dangerous for them, than a ſuſpenſion of arms during which France ceaſes not to conquer, and appears to intend to reduce all her neighbours to addreſs her like the Swiſs—You call yourſelf our *friend*, and your acts are acts of *hoſtility*. You make war upon us without declaring war. You ſeize upon our territory *in the boſom even of* PEACE.—If the ſentiment of our poignant grief is not attended to, we ſhall be conſtrained to ſuffer *patiently* theſe abuſes of authority in recommending our rights to ETERNAL JUSTICE."

On the whole, we ſtrongly recommend this work to the attention of the public. Though we ſhall not pretend to ſay that it is free from the faults which have been found with the other works of the ſame author, it is, in our eſtimation, replete with important information and intereſting remarks on the preſent moſt awful criſis; and the purpoſe of it muſt be conſidered as ſalutary by every impartial man, being intended to promote the duration of peace, if that be poſſible; or to prepare the nations of Europe for ſucceſsful reſiſtance, if they ſhall be driven, in ſpite of themſelves, into a new war.

We underſtand that an Engliſh tranſlation is almoſt ready to be publiſhed, to which will be added, further remarks on the

French

French finances, particularly with a reference to the late conſular boaſts on that ſubject, as alſo obſervations on the final fate of the author's unfortunate countrymen the Swiſs.

ART. III. *Lectures on Comparative Anatomy, tranſlated from the French of G. Cuvier, Member of the National Inſtitute, Profeſſor, &c. &c. By W. Roſs, under the Inſpection of James Macartney, Lecturer on Comparative Anatomy, Phyſiology, &c. in St. Bartholomew's Hoſpital, &c.* 542 and 710 pp. 1l. 1s. Longman and Rees. 1802.

VARIOUS parts of comparative anatomy, highly important from the light they have thrown on phyſiology, have latterly been cultivated with great aſſiduity, not only on the continent, but in this country alſo. In proof of this aſſertion, we need only mention the names of Monro, John Hunter, and Harwood; but until the appearance of the preſent tranſlation, we were without any complete ſyſtem on the ſubject; for the treatiſe of the elder Monro, publiſhed by his ſon after his death, is little more than a general ſketch or conſpectus of the diſcoveries then made.

The author of the preſent work was appointed to deliver lectures, in the central ſchool at Paris, on this branch of natural knowledge, and this work contains the ſubſtance of thoſe lectures. Although it exhibits a vaſt collection of facts, yet he wiſhes it to be conſidered merely as an abridgment of a larger treatiſe, which he intends to lay before the public at ſome future period.

This author's ſituation ſeems to have been peculiarly favourable to the accompliſhment of the object he had in view. He has had free and unlimited acceſs to the National Muſeum of Natural Hiſtory; he has been ſupplied with ſpecimens of rare animals by various collectors, whoſe names he mentions with becoming reſpect; and he has been permitted to diſſect, not only the animals which have died in the menagerie at Paris, but alſo thoſe which, for a ſeries of years, have been brought from all parts of the world and preſerved in ſpirits. He further acknowledges that he has been much aided in his numerous diſſections by one of his pupils (Dumeril), and by the aſſiſtant anatomiſt of the Muſeum of Natural Hiſtory. Without ſuch a concurrence of favourable circumſtances, in the proſecution of inquiries which demanded ſo much time, and which are not leſs unhealthful

unhealthful than laborious, it would have been impoſſible for him, he ſays, to have produced the ſyſtem he now offers of Comparative Anatomy. He has truſted chiefly to actual examination, but has not neglected to avail himſelf of the facts publiſhed by other writers, of whom he has given a liſt. In his claſſification of animals, in which he has endeavoured to approach as near as poſſible to natural arrangement, he acknowledges his obligations to Ray, Klein, Linnæus, Buffon, Lacepede, Lamark, Bloch, Fabricius, &c. In the anatomical deſcriptions, he has employed the new nomenclature introduced by the French diſſectors, which certainly is not inexpreſſive. Without attaching too much importance to mere names, he juſtly remarks, that it were to be wiſhed that anatomiſts would agree in fixing the language of their art. Theſe are the chief topics of obſervation in the prefatory letter to Mertrud.

This letter is followed by a general view of the functions of animal bodies, forming the firſt article of the firſt lecture. This article preſents a ſhort, but elegant, ſketch of the principal facts relative to the animal œconomy. After diſcuſſing the ſubjects of vitality, motion, and ſenſation, he proceeds to the conſideration of digeſtion and reſpiration, ſecretion and nutrition, and laſtly generation. To the general remarks which we here meet with on the function of reſpiration, we ſhall add thoſe which are contained in the fourth article of this lecture, that our readers may form ſome idea of the phyſiological merits of this work.

"The chyle, or the liquor [*fluid* would have been a better term] produced by digeſtion, is not ſufficient for renewing the veinous [venous] blood, and rendering it fit for nouriſhing the different parts of the body. It is neceſſary that it ſhould experience the contact of the air, before it enter into the arterial ſyſtem. This is effected by reſpiration. The organs of reſpiration, in animals which have blood veſſels, conſiſt in a ramification of thoſe veſſels, which increaſes their ſurface to ſuch a degree, that almoſt all parts of the fluid are ſeparated from the ſurrounding element by only a very thin pellicle, which cannot obſtruct its action. This ramification takes place on the ſurface of certain folds or lamellæ in aquatic animals, and on that of certain cells in aerial animals. In the firſt caſe the organ is denominated *branchiæ*, in the ſecond *lungs*. In animals which have no veſſels, the air reaches all parts of the body, and acts on the nutritive fluid at the ſame moment in which that fluid combines with the parts of the body which it is deſtined to nouriſh. This is the caſe with inſects that have *tracheæ*. It will be eaſily conceived that there muſt be muſcular organs appropriated to each of thoſe ſpecies of reſpiration deſtined to attract or impel the ambient fluid towards the place where it has to act upon the blood. This office is performed by the ribs, the diaphragm, the

the muſcles of the abdomen, the flaps of the gills, and ſeveral other parts, according to the nature of the animal." P. 29.

"The blood, on its paſſage into the organ of reſpiration, experiences a kind of combuſtion, which removes a part of its carbon, carrying it off under the form of carbonic acid, and which thereby augments the proportion of its other elements. The effect of this proceſs on the reſpired air, is to deprive it of its oxygen, which is the only aeriform fluid that can be ſerviceable to reſpiration. Its effect on the blood is leſs known: we know that it heightens the colour of the blood in red-blooded animals, and gives it the power of exciting the heart to contraction. There is even reaſon to believe that it is this action of the air on the blood which gives, indirectly, to the fleſhy fibres their contractile power." P. 31.

"Modern experiments have demonſtrated, that one of the principal uſes of reſpiration is to reanimate the muſcular force, by reſtoring to the fibre its exhauſted irritability. We, indeed, obſerve, that the animals which reſpire immediately, and have a double circulation, and in which none of the veinous blood can return to the various parts until after reſpiration, that is to ſay, birds and mammalia, not only always live in air, and move in it with greater force than the other red-blooded animals, but each of thoſe claſſes enjoys the faculty of motion preciſely in a degree correſponding to its quantity of reſpiration. Birds which are, as it were, always in the air, are, if I may be allowed the expreſſion, equally impregnated with that element both internally and externally. The cellular part of their lungs is not only very conſiderable, but theſe organs have ſacks and appendices which are prolonged throughout the body. Birds therefore conſume, within a given time, a much greater quantity of air, in proportion to their bulk, than quadrupeds. Doubtleſs this is the circumſtance which gives to their fibres an inſtantaneous force ſo very prodigious, and which renders their fleſh capable of becoming the moving power in machines which require actions ſo violent as to ſuſtain them in the air by the ſimple vibration of wings.

"With reſpect to the force of their motion, and quantity of reſpiration, the mammiferous animals ſeem to hold a middle place between birds and reptiles, which form the oppoſite extremes. With the latter, reſpiration appears to be only an acceſſary circumſtance; they may diſpenſe with it almoſt as long as they pleaſe. Their pulmonary veſſels are merely branches of the great trunks. On the one part their organs of motion reduce them to remain on the earth, in obſcure and cloſe places, in the midſt of foul air: and their inſtinct frequently directs them to ſhut themſelves up in cavities in which the air cannot be renewed, or even to bury themſelves under water during a great portion of the year: on the other part, their motion is in general very ſlow; and they paſs a great part of their life in a ſtate of complete repoſe.

"As it is one of the conditions of the exiſtence of every animal, that its wants ſhould be proportioned to the ability it poſſeſſes of ſatisfying them, irritability remains longeſt unexhauſted in thoſe caſes in which reſpiration is leaſt prompt and efficacious in repairing it. This

ſuggeſt-

ſuggeſts the cauſe why reptiles are ſo remarkable for irritability; and why their fleſh palpitates ſo long after they are dead, while thoſe animals that have warm blood loſe that quality as their blood becomes cold.

" This relation of the extent of the motive power to the action of the ambient element, is confirmed by the example of fiſhes, which having cold blood like reptiles, have alſo, like them, little muſcular force, and an irritability capable of a long duration. The velocity with which ſome of them ſwim, muſt not deceive us in this reſpect; becauſe, being then placed in an element as heavy as themſelves, no force is requiſite for their ſupport.

" If, however, their reſpiration have the ſame reſult as that of reptiles, that reſult is obtained by other means. Their circulation, indeed, is double, like that of warm-blooded animals: but as it is air mixed with water which acts on their blood, it is neceſſary that the little activity of the element ſhould be counterbalanced by the prompt return of the blood into the pulmonary organ. Here we find a new relation between the modifications of the reſpiratory organs and thoſe of circulation. Animals of every claſs which reſpire by branchiæ, and through the medium of water, have always a double circulation; while, of thoſe that reſpire the air directly, ſeveral have a ſingle circulation, that is, thoſe which do not require an exceſſive irritability: but it appears that an inferior degree would have been inſufficient to preſerve the muſcular force, and that the union of theſe two modes, which both weaken the effect of reſpiration, would have prevented the renewal of the energy of the fibre." P. 50.

The concluding article of this firſt Lecture preſents a diviſion of animals, founded on the whole of their organization. The whole animal kingdom, M. Cuvier forms into two great families; 1. Animals which have vertebræ and red blood; and, 2. Animals without vertebræ, almoſt all of which have white blood. The vertebral animals are ſubdivided into two branches, thoſe with warm, and thoſe with cold blood. Each of theſe two branches is divided into two claſſes. Thoſe of the animals with warm blood are the mammalia and birds. The mammalia are viviparous, and nouriſh their young with milk. They have always an uterus with two cornua, &c. &c. Birds are oviparous. They have but one ovarium and one oviduct, a ſtructure entirely peculiar to themſelves. The general anatomical diſtinctions of vertebral animals with warm blood, are, that they have two ventricles to the heart, and a double circulation; that they breathe by lungs, and cannot exiſt without reſpiration, &c. &c. The claſſes of vertebral animals that have cold blood, are reptiles (amphibia) and fiſhes. The former do not ſeem to poſſeſs common characters in ſo great a number as the other claſſes; the latter, fiſhes, are diſtinguiſhed by a reſpiration performed through organs placed on both ſides of the neck, between which they tranſmit the water.

The

The animals without vertebræ, are divided into five claſſes; namely, molluſca, worms, cruſtacea, inſects, zoophytes. Thus the two great families of animals are divided into nine principal claſſes. Theſe claſſes are divided into ſeveral ſmaller families, ſome of which have their further ſubdiviſions. Thus the claſs mammalia is divided into eleven of theſe ſecondary families; namely, 1. Bimanum; 2. Quadrumana, compriſing apes and maucocoes; 3. Sarcophaga, compriſing, under four ſubdiviſions, bats, hedgehogs, &c. &c.; 4. Rodentia, compriſing kanguroos, porcupines, hares, &c. &c.; 5. Edentata, compriſing ant-eaters and armadillos; 6. Tardigrada, compriſing ſloths; 7. Pachydermata, compriſing elephants, tapirs, hogs, &c.; 8. Ruminantia, compriſing deer, oxen, ſheep, &c.; 9. Solipeda, compriſing the horſe, aſs, &c.; 10. Amphibia, compriſing ſeals and morſes; 11. Cetacea, compriſing dolphins, whales, &c.

In the claſſification of birds, the preſent author has not departed ſo widely from the great Swediſh naturaliſt, as he has done in the caſe of the mammalia. With the exception of the Picæ, he has adopted the Linnæan orders. It is otherwiſe in the arrangement of reptiles (Amphibia) which approaches nearer to a natural diviſion, than the Linnæan method. The tortoiſe, lizard, ſnake, and frog, furniſh the characters for his four orders of reptiles, under the titles, Chelonia, Sauria, Ophidia, and Batrachia. The claſſification of fiſhes is after the manner of Linnæus. The Molluſca are only a ſubdiviſion or order of the Vermes in the Syſtema Naturæ Linn. but here they conſtitute a diſtinct claſs, diſtributed into three families. In the arrangement of the Vermes and Cruſtacea, we do not perceive any variations from other naturaliſts, that require particular notice. The claſſification of inſects is Linnæan, in all the orders or families, except the firſt and fifth. The Zoophytes, which in the Syſtema Naturæ, are thrown under the Vermes, conſtitute with M. Cuvier, the laſt among his claſſes of animals, and are ſubdivided into nine orders.

This outline of the author's arrangement of animals (which is thrown into ſeveral Tables, appended to this firſt volume) will ſerve to ſhow, that to his qualifications as an anatomiſt, he has not neglected to add thoſe of a naturaliſt alſo.

Lecture II. treats of the Organs of Motion in General. The obſervations on the muſcular fibre, and on the ſtructure of the bones in different animals, are replete with intereſting information; but, having already given rather a copious extract, we muſt refer our readers, for the gratification of their curioſity on theſe and other topics, to the work itſelf. Lecture

ture III. on the Bones and Muſcles of the Trunk. Lecture IV. on the Anterior Extremity. Lecture V. on the Poſterior Extremity. Lecture VI. on the Organs of Motion in Animals without Vertebræ. Lecture VII. on the Organs of Motion conſidered in Action, namely, of Standing, Walking, Leaping, &c. Both theſe Lectures (with the laſt of which the firſt volume of the work concludes) contains many curious and intereſting facts and obſervations.

The eighth Lecture, with which the ſecond volume opens, treats of the Head as the Receptacle of the Organs of Senſe. An extenſive cranium and a ſmall face indicate a large brain, with little developement of the organs of taſte and ſmell; while a ſmall cranium and a large face point out the oppoſite proportions; namely, a brain of ſmall volume, with very perfect organs of taſte and ſmelling. The faculties of perception and thought appear to be more perfect, in proportion as the maſs of the medullary ſubſtance of the brain ſurpaſſes that which conſtitutes the remainder of the nervous ſyſtem, i. e. in proportion as the central organ of the ſenſes exceeds the external organs. The relative proportions of the cranium and face afford indications of the faculties of animals, of their inſtinct, of their docility, in a word, of all their ſenſitive being. Hence the ſtudy of theſe proportions is highly important to the philoſopher and the naturaliſt. Man is the animal which has the largeſt cranium and the ſmalleſt face: according as this proportion is departed from in other animals, they become more ſtupid or more ferocious. Theſe obſervations, which the author acknowledges to have derived from the celebrated Camper, are corroborated by a Table, in which the extent of the facial angle in different animals is expreſſed by figures. In European heads it is uſually 80°, in Negroes 70°, in the Ouran Outang 65°, in Mandrils, the moſt miſchievous and ferocious of all apes, only 30°. The ancients, when they wiſhed to impreſs an auguſt character on their figures of men, increaſed the facial angle to 90°, and even extended it to 100° in their figures of gods. The formation of the cranium is examined and deſcribed, in all the different claſſes and orders of animals, in the remaining part of this Lecture. Lecture IX. treats of the Brain of Animals with Vertebræ; and contains many important remarks on the organization of the nervous ſyſtem, on its action, &c. The operations of the nervous ſyſtem he ſuppoſes to be performed by means of an inviſible fluid [the Galvanic fluid] which they hold, in the ſame manner as the electric matter is retained in electric bodies; that the nerves are its only conductors, while all the other parts of the animal body are, with reſpect to it, *cokibent* [untranſmitting]

ting] ſubſtances. All this, the reader will perceive, is merely ſpeculative; as well as the ſuggeſtion of Mr. Soemmering, that, as all the nerves appear to ariſe mediately or immediately from the ſides of the ventricles of the brain, which always contain a certain quantity of water; this fluid (namely, the water of the ventricles) ſhould be regarded as the common centre of ſenſation. Lecture X. of the Diſtribution of the principal Nerves in Animals with Vertebræ. Lecture XI. Deſcription of the Nervous Syſtem in Animals which are without Vertebræ. The four remaining Lectures (namely, Lectures XII. XIII. XIV. and XV. treat of the Organs of Senſe,—of the Eye, the Ear, the Skin as the Seat of Touch, the Noſe, and, laſtly, of the Tongue.

Thus have we endeavoured to lay before our readers, a general view of the contents of this work, which we conſider as a valuable collection of anatomical and phyſiological facts, arranged with great method, and deſcribed in eaſy and perſpicuous diction. We may recommend it to all who are attached to ſuch purſuits, either by the profeſſion which they follow, or their love for natural knowledge in general.

The tranſlation appears to be executed correctly. Some terms, indeed, might be altered for the better, as Polype and Polypes, inſtead of "Polyp and Polyps," without vertebræ, inſtead of "invertebral," &c. but even theſe ſlight overſights occur but rarely.

It is to be regretted, that M. Cuvier did not illuſtrate his work by a ſet of anatomical engravings. Theſe would have been extremely uſeful, and no purchaſer (we ſuppoſe) would have murmured at the additional expence.

ART. IV. *Miſcellanies. By the late Daniel Webb, Eſq.* 4to. 18s. Rivingtons. 1802.

A CONSIDERABLE part of this volume was publiſhed a great many years ago, and having paſſed through various editions, may reaſonably be ſuppoſed to have deſerved a certain degree of popularity. As we have not the former work at hand, we cannot exactly aſcertain what is, and what is not, original; but moſt of the literary amuſements, in proſe and verſe, we know to be new. Theſe conſiſt of, 1. An Imitation of the Fourth Satire of Boileau, addreſſed to the Counteſs of Ilcheſter, with Notes; 2. Thoughts on Manners and Language; 3. An Eſſay on Party Writing, firſt publiſhed in one of the

Weekly Papers in 1763; 4. The Hymn to Health, preſerved in Athenæus, with a Tranſlation and Notes; 5. Verſes to Mira on her Wedding Day. Theſe are ſo very beautiful, that we cannot deny ourſelves the pleaſure of tranſcribing them.

"To Mira on her Wedding Day.

Aſſume my verſe thy wonted art,
While all in expectation ſtand;
Canſt thou not paint the willing heart
That coyly gave the trembling hand?

Canſt thou not ſummon from the ſky
Soft Venus and her milk-white Doves?
Mark in an eaſy yoke they fly,
An emblem of *unſerved* Loves.

Now, Mira, art thou pale with fear,
Look not then ſweetneſs thus forlorn;
She ſmiles, and now ſuch tints appear,
As ſteal upon the ſilver morn.

Quick, Hymen, to the temple lead,
Cupid thy victory purſue,
In bluſhes roſe the conſcious maid,
Truſt me ſhe'll ſet in bluſhes too.

Well may the lover fondly gaze
On thy bright cheek, and bloom of youth;
Impatient of the calmer praiſe,
Of ſweetneſs, innocence, and truth.

Yet theſe ſhall to thy latent hour,
Theſe only ſhall ſecure thy bliſs;
When the pale lip has loſt its power,
Theſe ſhall give nectar to the kiſs."

6. Are Verſes from Miſs A. to Miſs D. which have much facetiouſneſs and humour.

7. The next are Lines on a Robin Red-Breaſt, worked in embroidery by a Lady; theſe we ſhall alſo inſert, on account of the very happy emendation of Melmoth, the celebrated tranſlator of Pliny's Letters.

"He lives, he's almoſt on the wing,
To meet his abſent wife;
Or is it that he means to ſing
The hand that gave him life?"

On ſending the above to Mr. Melmoth, they were returned in the following form:

"'Tis life, he's almoſt on the wing,
To meet his abſent mate;
Or means he to the fair to ſing,
Who thus could life create?"

Theſe

Theſe verſes are followed, 8. by Strictures on Florus, in which the author attempts to prove, that Florus was a coxcomb. He calls the entire work of Florus, "a leaf of tinſel on the tiſſue of Livy." It ſhould be remembered, that Florus was a poet, as well as an hiſtorian, and this may account for the floridneſs of his ſtyle, which nevertheleſs is certainly elegant. The next article, 9, gives ſome reaſons for thinking that the Greek language was borrowed from the Chineſe, in notes on the Grammatica Sinica of Monſ. Fourmont. This has been conſiderably corrected and enlarged from the author's manuſcript. The laſt is "Fingal Reclaimed," which has alſo been before printed. The whole forms an elegant and intereſting volume, to which an engraving is prefixed, which we cannot ſay that we entirely approve, no more than we have done of the mode of female dreſs, or rather undreſs, borrowed from our neighbours on the continent.

ART. V. *Elements of the Philoſophy of the Mind, and of Moral Philoſophy, &c.*

(Concluded from vol. XX. *p.* 613.*)*

ART. VI. *A Diſcuſſion of the Doctrine of Philoſophical Neceſſity. Repreſented in the Manner of a Dialogue, between Joſeph, Samuel, Richard, and Jacob.* 8vo. 48 pp. 1s. 6d. Symonds. 1801.

THE reader will perceive, ere long, the reaſon which induces us to conſider this ſhort Diſcuſſion of Philoſophical Neceſſity, in the ſame article with Mr. Belſham's Elements of the Philoſophy of the Mind. At preſent, we beg leave to draw his attention to the ſeventh Chapter of thoſe *Elements*, entitled *of the Imagination*, and divided into three ſections; of which the ſecond profeſſes to treat *of the imperfection of the rational faculties;* and the third, *of the* PHÆNOMENA *of brutes analogous to the* FACULTIES *of the human mind*, and *of the percipiency of vegetables.*

Without inſiſting on the impropriety of that language, in which *phænomena* are compared to *faculties*, we ſhall juſt obſerve, that the firſt ſection alone treats of the *imagination*, and that, therefore, the ſecond and third ſhould have been entitled the eighth and ninth Chapters. Theſe palpable blunders in language we ſhould not have ſo frequently noticed, did not

this author ſhow a readineſs, on all occaſions, to find or to *make* blunders in the language of thoſe whoſe opinions he controverts.

In the ſection on the imagination, there is nothing new or worthy of attention. The author profeſſes merely to have abridged Hartley's doctrines on this ſubject; but either he has miſunderſtood his maſter, or Hartley's reaſonings are more inconcluſive than they appeared to us, when we read his work.

Among the imperfections of the rational faculties, we meet with a defect of *connecting conſciouſneſs*, a kind of conſciouſneſs which we do not recollect to have met with in the writings of any other philoſopher, ancient or modern. But if this phraſe be unintelligible, the following account of the phænomena of *drunkenneſs*, though likewiſe *new*, is *fraught with meaning*.

"Confuſed vibrations propagated from the ſtomach into the brain, produce correſponding confuſion in the ideas and voluntary motions. *Vinous* particles abſorbed into the ſyſtem *muſt* diſtend the blood in the veins and ſinews, compreſs the medullary ſubſtance, and diſpoſe to ſleep, or to a paralytic affection of the nervous ſyſtem."

Pray, Sir, why *muſt* all theſe effects be produced by *vinous* particles abſorbed into the ſyſtem, and not by *aqueous* particles, or the particles of *milk?* The particles of wine are not probably *larger*, and the particles of ardent ſpirits ſeem to be *ſmaller*, than thoſe of water, and much ſmaller than thoſe of milk; yet a very large quantity of the particles of water or of milk may be abſorbed into the ſyſtem without producing either ſleep or paralyſis! The phyſiologiſt, who has ſtudied nature, not in books, but by various and accurate experiments, is doubtleſs able to aſſign the law by which ſuch ſtimuli as wine and ardent ſpirits act on the nervous ſyſtem; but the metaphyſician muſt be the ſlave of a ſyſtem, who affirms that vinous particles *muſt* diſtend the blood more than aqueous particles, and that ſuch diſtenſion *muſt* produce the phænomena of drunkenneſs.

"Mad perſons," ſays this author, "often ſpeak rationally upon all ſubjects unconnected with the immediate occaſion of inſanity; that is, one part of the brain only is diſordered, and the vibrations and ideas connected with it are magnified, the reſt remaining nearly the ſame."

What is meant by a magnified *idea* we ſhall not aſk, as it is not probable that the author could inform us; but it will be kind in him to ſay *how* a violent *ſhaking* in one region of the brain occaſions an abſurd combination of ideas on *one* particular ſubject, and what is the *cauſe* of that ſhaking. Till this

be

be done, the hypotheſis of vibration furniſhes no account whatever of the phænomena of madneſs; for, granting the facts to be as ſtated, the connecting links are wanting between *ſhaking* and *thinking*, and between *ſhaking* and *volition*. That mad perſons reaſon abſurdly on particular ſubjects is a *fact* univerſally known; but it is a mere *hypotheſis*, that there is a *great ſhaking* in a particular region of the brain of ſuch perſons; and to account for the *fact* by the *hypotheſis*, is the moſt palpable violation poſſible of the firſt law of philoſophizing, which Mr. Belſham quotes from Newton, and by which he profeſſes to regulate his inquiries.

He is inclined to allow a ſmall degree of *percipiency* to *plants*, becauſe the ſuppoſition is favourable to the ſyſtem of Materialiſm; but, in his reaſonings on the ſubject, he betrays a wonderful ignorance of the lateſt diſcoveries in *Chemiſtry* and *Phyſiology;* and on one occaſion he employs arguments, from which he might as well infer that clocks and watches poſſeſs a degree of percipiency.

"Vegetables are nouriſhed by wholeſome, and injured by unwholeſome food; and like animals they are ſuſceptible of health and vigour, and liable to diſeaſe and death." In like manner, the regulating motion of the pendulum of a clock is nouriſhed by a good, and injured by a bad maintaining power; and like animals, clocks and watches, when new, move vigorouſly and equably, and when old they are liable to decay, and to that kind of deſtruction, which might be called their death!

The eighth Chapter of theſe Elements of Philoſophy, profeſſes to treat of the *affections* natural and acquired, of which, WIT is conſidered as one! This is new; and, in the preſent age, novelty is ſure to draw attention. As uſual, the author retails Dr. Hartley's ravings about vibration, and gravely tells us, that "certain *vibrations* ſpringing up, at certain ſeaſons of the year and at certain ages, in the bodies of brutes, and mixing themſelves with their acquired *ideas*, conſtitute a kind of natural inſpiration called inſtinct"!! How *vibrations* can be *mixed* with *ideas*, as he has not told us, we pretend not to know. We can, therefore, make no remarks on this ſublime theory of inſtinct.

In the ſection which treats of habit, there are ſome uſeful obſervations, mixed with much common-place and ſome nonſenſe; but one of the moſt extraordinary things that we have any where met with, is the following account of the origin of the affections.

"Succeſſive impreſſions, pleaſing or painful, are made upon the mind by the objects of the affection: the COALESCENCE of theſe im-

impreſſions *conſtitutes the affection*, either of love or hatred, according to the predominancy either of pleaſing or painful *ideas*; the affection thus formed, is modified by the circumſtances of probable or improbable, paſt, preſent, future, and the like, and is aſſociated with the *ſenſation* of the object, with the *idea*, and with a variety of accidental circumſtances"!

We have already ſeen (Brit. Crit. vol. xx. p. 603) that, according to this great philoſopher, the *impreſſion* made upon the mind by an object actually preſent, is a *ſenſation*: he tells us, likewiſe, that "an *idea* is a *revived impreſſion* in the abſence of the object." Hence it follows, that an *affection* is nothing more than a *coaleſcence* of the *ſenſations*, or a *coaleſcence* of the *ideas* of the object; but what is meant by this coaleſcence of *the ſenſations* of the object being aſſociated with *the ſenſation* of the object; or this coaleſcence of *the ideas*, with the *idea*, is far beyond the comprehenſion of ſuch unphiloſophical minds as ours. If any of our readers, or even the author himſelf, comprehend it, *erit nobis magnus Apollo*.

The ninth Chapter, which treats of the *will*, and in which the doctrines of *Liberty* and *Neceſſity* are diſcuſſed, occupies a full fifth of the whole volume. This is not wonderful; for the ſubject has employed the thoughts and pens of a vaſt variety of eminent metaphyſicians, and the author was pledged, by his Preface, to ſtate the evidence on *both* ſides with *fairneſs* and *impartiality*, and to omit *no* arguments in favour of that hypotheſis, which appears to himſelf erroneous!

He begins, as uſual, with two definitions, or what is equivalent to two definitions; and, as is likewiſe uſual in all his attempts of the kind, he is happy in neither.

"Volition," he ſays, "is that *ſtate* of the mind which is immediately *previous* to *actions* which are called voluntary. The will is the faculty which the mind poſſeſſes, or is ſuppoſed to poſſeſs, of *bringing* itſelf into that ſtate."

This definition is inaccurate, and expreſſed in ambiguous language. Mr. Belſham knows, or ought to know, that, in the opinion of philoſophers of at leaſt as well-earned reputation as his own, *volition* is *action*, and indeed the *only* action which man can *perform* or even *conceive*: the external deed being a mere *effect* of the volition which prompts, and generally accompanies it. The *ſtate of mind* at any particular period may comprehend much more than *volition*; it may comprehend *pain* or *pleaſure*, *hope* or *deſpondency*, *deſire* or *averſion*, &c. but it is ſurely inaccurate to conſider all, or any of theſe feelings, as conſtituting part of every act of the will.

It is poſſible that he foreſaw ſome ſuch objection as this to his firſt definition; for he ſeems to anticipate it, by what immediately

mediately follows; and which, if not a definition, is undoubtedly meant to ſerve the ſame purpoſe.

"Volition is a modification of the paſſion of deſire"!

Had the author conſulted Locke or Reid, or even paid the ſmalleſt attention to the operations of his own mind, he could not have failed, we ſhould think, to diſcover, not only that this is no *explanation* of volition, but that it is not even *true*, unleſs the words volition and deſire be uſed in a ſenſe very different from the common. A felon under ſentence of death cannot avoid *deſiring* to be pardoned; but it is only the King that can *will* him to be pardoned. Mr. Belſham gives abundant evidence, in this volume, that he *deſires* the public to conſider him as a profounder metaphyſician than Dr. Reid; but he would be a madman who ſhould be capable of *willing* the public to form ſuch an opinion!

Theſe abſurd definitions, the reader will eaſily believe, are introduced for ſome other purpoſe than merely to diſplay the author's acuteneſs. What that purpoſe is, may be diſcovered in the following ſtatement of what is meant by philoſophical liberty.

"NATURAL LIBERTY, or, as it is more properly called, PHILOSOPHICAL LIBERTY, or LIBERTY OF CHOICE, is the power of doing an action, or its contrary, *all* the previous circumſtances remaining the ſame."

Now, if this be a fair ſtatement of the meaning of thoſe who contend for the freedom of human actions; and if this author's definition of an act, or energy of the will, be likewiſe juſt, it is obvious, that the queſtion concerning liberty is already decided, and that human actions are all neceſſary. No man who has ever thought on the ſubject will pretend, that it is poſſible to do an external action, or its contrary, when *all* the previous circumſtances, including *volition*, or, as this author expreſſes it, *the ſtate into which the mind is brought by the will*, are the ſame; but this is plainly a begging of the queſtion, in language calculated to make the unwary reader miſtake it for diſcuſſion.

Here we naturally had recourſe to *the Dialogue on Philoſophical Neceſſity*, which we have placed in the ſame article with Belſham's Philoſophy, in hopes of finding in it ſomething to oppoſe to this ſophiſtical definition of an energy of the will, and to this prejudging of the cauſe at iſſue. We were, however, diſappointed. The anonymous author breaks at once into the middle of his ſubject, which, we are ſorry to ſay, he ſeems not to underſtand; and does not ſay what he means by volition, or what is the liberty for which he contends. What he has omitted, or what Mr. Belſham has done unfairly, Locke

has

has performed with his uſual accuracy and candor. According to him, volition is "an *act* of the mind knowingly exerting that dominion it takes itſelf to have over any part of the man, by employing it in, or withholding it from, any particular action."

The definition given by Dr. Reid, though more conciſe, agrees exactly with Locke's. "Volition," ſays he, "is the determination of the mind to do, or not do, ſomething which we conceive to be in our power." The ſame excellent author adds, that

"every act of the will has an *object*; that the *immediate* object of the will is ſome *action* of our *own*; that the object of our volition is always ſomething which we *believe* to be in *our power*; and that, when we will to do a thing *immediately*, the volition is *accompanied with an effort* to execute that which we willed."

If theſe definitions and remarks be juſt, and he would be a man of a ſingular caſt of mind who ſhould controvert them, the queſtion between the Neceſſarians and Libertarians is ſtill open to diſcuſſion; for we will venture to ſay, that this author has contributed nothing to its deciſion. He profeſſes, indeed, to ſtate the arguments fairly on both ſides; and, at the end of the chapter, refers his reader to a great number of authors from whom he may receive fuller ſatisfaction; but he has forgotten Archbiſhop King's *Origin of Evil*, though one of the moſt maſterly works extant on the ſide of the Libertarians; and he has certainly not done juſtice to the reaſoning of Dr. Gregory of Edinburgh.

Mr. Belſham himſelf is a decided Neceſſarian, and treats as ſuperficial thinkers all who are not of his opinion; yet he has added very little to the reaſonings of Hartley, Edwards, Prieſtley, and Cooper on the ſubject; and that little ſeems rather to weaken than ſtrengthen the cauſe. He has, indeed, admitted what ſeems to be deciſive of the queſtion in favour of the Libertarians; and, on one occaſion, argues with the force of demonſtration in behalf of their opinion. He admits, that a Being of infinite wiſdom and power *muſt* be capable of willing the exiſtence of one, out of many ſyſtems equally good, when there cannot be a better; but, if this be true, ſurely a being of limited wiſdom and power *may* be capable of willing one, out of two or more actions equally beneficial, when he has it not in his power to perform a better. Accordingly, the author ſays (p. 251) that his *irrefragable* reaſoning againſt the opinion of the Libertarians "does not hold with *equal* force againſt the ſelection of one object out of many which are perfectly equal. I ſee no reaſon," continues he, "why the

ſame ſtate of mind which generates one, may not generate the other." This is more than his maſters are diſpoſed to admit; becauſe they know well, that it implies at leaſt the poſſibility of a ſelf-determining power in the mind of man. Indeed, when Mr. Belſham deſerts his guides, which, to his credit, he does very ſeldom, he generally reaſons againſt the cauſe which he profeſſes to have eſpouſed, or controverts ſome eſtabliſhed principle in ſcience,

Thus he ſays, that "few will maintain, that conſtant uniform conjunction does not imply *neceſſary* connection; but his maſters, Hume and Prieſtley, maintained, that conſtant conjunction and neceſſary connection are very different things; and the latter is too much a maſter of phyſical ſcience to infer *neceſſary connection* from *conſtant conjunction* in the *material* world.

Another proof how ready this author is to deſert his cauſe when he deſerts his guides, may be found in his reply to one of Dr. Gregory's arguments againſt the doctrine of philoſophical neceſſity. The argument, not indeed as he ſtates it, but as urged by the Doctor himſelf, is as follows.

"If the mind is inert, and action conſtantly conjoined with motive, a porter offered a guinea a mile for travelling due ſouth, and at the ſame time half a guinea a mile for travelling due weſt, will neither travel ſouth nor weſt, but ſouth-weſt, in the diagonal of a parallelogram. This, ſays the Doctor, he *muſt* do; and it would be folly in him to make a pretence of thinking, and ridiculous to make any words about it; for go he *muſt* in that preciſe direction, as ſure as ever a projectile moved in a curve, and pretty nearly for the *ſame reaſons*."

If motives operate like phyſical cauſes, this argument is concluſive. Accordingly, the Neceſſarians, who have attempted, before this author, to make a reply to it, have all introduced ſome diſtinction with reſpect to the *modus operandi* of motive and phyſical cauſe; obſerving, that although the connection between motive and action is certainly ſo neceſſary, that the mind *muſt* yield to the moſt powerful motive; yet there is this difference between mind and body, motive and cauſe, that as ſoon as the mind is influenced by the moſt powerful of two oppoſite or diſcordant motives, it loſes ſight of the weaker motive entirely; in other words, that motive no longer operates. This diſtinction, however, cannot be reconciled to the hypotheſis of *conſtant* conjunction; and therefore Mr. Belſham, who is determined to maintain that hypotheſis, and profeſſes to perceive no difference between the relation of motive to action, and that of a cauſe to effect, in phyſics, thus anſwers the Doctor's argument.

"The

"The motives in queſtion are either equal or unequal; if equal, by the principles of neceſſity no volition can take place; if unequal, the greater motive will prevail; but the vigour of the choice, and likewiſe of the action, will be proportioned to the exceſs of the preponderating motion!" Pp. 244 and 276.

Let us now ſuppoſe, that our porter would have walked a hundred miles due ſouth for a guinea a mile, had no unlucky offer been made to him for walking in a different direction; and let us ſuppoſe, that he would have walked cheerfully fifty miles due weſt for half a guinea a mile, had he heard nothing of guineas to be earned by walking ſouth; what will be the conſequence of both the offers being made to him at the ſame time? Why, he will certainly walk *ſouth*, if all other circumſtances be ſimilar; for both Libertarians and Neceſſarians agree, that the more powerful motive muſt prevail over the weaker, when the mind is diſpoſed to yield to either; but here their agreement is at an end. The Libertarian doubtleſs believes, that the porter will walk the hundred miles ſouth with the ſame vigour and alacrity that he would have walked had he never heard of the half guineas for walking weſtward; but our Neceſſarian gravely contends, that he will walk only ſeventy-five miles ſouth, and walk even ſo far ſluggiſhly and reluctantly, becauſe he is all the time forcibly drawn weſtward by thinking of the half guineas, which might have been gained by walking in that direction! Is this concluſion agreeable, either to what we know by experience of the conduct of voluntary agents, or to the effect of the compoſition of forces in phyſics?

As if all this had not been enough to fix Mr. Belſham in his own place among the metaphyſicians of the age, he gravely affirms, that "*philoſophical liberty* confounds the diſtinction between *virtue* and *vice*"! The ſame thing, we conceive, has been affirmed by other Neceſſarians; but the reaſoning by which he proves his aſſertion is, to us at leaſt, new and original; it is an attempt to reduce the opinion of his antagoniſts to an abſurdity.

"For example, benevolence without liberty is no virtue; malignity without liberty is no vice. Both are equally in a neutral ſtate. Add a portion of liberty to both; benevolence inſtantly becomes an eminent virtue, and malignity an odious vice. That is, *if to equals you add equals, the wholes will be unequal;* than which, nothing can be more abſurd"!!!

The reader perceives, that the argument is a reductio ad abſurdum, carried on with all the parade of mathematical demonſtration; but we truſt he perceives likewiſe, that it is founded on an aſſumption, than which, to uſe the author's words,

words, nothing can be more abſurd. The aſſumption is, that *benevolence* and *malignity* are a kind of *beings*, torpid indeed while they exiſt alone; that *human minds* are *not* beings, but *qualities;* and that *minds* are engrafted on *malignity* and *benevolence*, and not *malignity* and *benevolence* on minds! For, if this be not his meaning, the illuſtration of the argument, by *adding equals to equals*, is a piece of the greateſt impertinence conceivable.

The doctrine of the Libertarians is, that minds endowed with freedom are capable of either virtue or vice, and that minds which act neceſſarily are capable of neither. In like manner, they think that a piece of fine white woollen cloth is capable of receiving either a blue or a yellow colour, though a piece of well-dyed black cloth is capable of neither. Will this author reduce their opinion reſpecting the capability of the cloth to an abſurdity? He certainly may, by the very ſame argument by which he endeavours to reduce to an abſurdity, their opinion reſpecting the neceſſity of freedom to conſtitute a mind either virtuous or vicious. For inſtance, two pieces of white cloth are equally in a neutral ſtate, with reſpect to blue and yellow; add a portion of the colouring matter of *woad* or *indigo* to the *one*, and an equal portion of the colouring matter of *weld*, *fuſtic*, or *quercitron bark* to the other; the one piece of cloth inſtantly becomes *blue*, and the other *yellow:* that is, if to equals you add equals, the wholes will be unequal; than which, nothing can be more abſurd!!

Yet has the man, who thus confounds ſubſtances with qualities, and reaſons about them as if they were *quantities*, and meaſurable, the inſolence to ſay of Dr. Reid, "ſuch a one may conſiſtently enough defy the tribunal of reaſon, and laugh at the artillery of the logician; but let him not, at the ſame time, aſſume the ſtyle and character of a philoſopher!"

On the moral effects of the conviction of the neceſſity of human actions, Mr. Belſham has ſomething that is plauſible, and much that is abſurd. As the whole of it, or at leaſt all that is to the purpoſe, is retailed from Hartley and Prieſtley, it falls not properly under our cognizance; and there is the leſs occaſion to waſte our time upon it, as the moral effects of the two oppoſite doctrines are much more fairly ſtated by the anonymous author of the Dialogue under review. The ſame may be ſaid of the foreknowledge of God, and the freedom of the human will, which Mr. Belſham, after his maſters, arrogantly pronounces incompatible with each other. To this, the author of the Dialogue replies,

"What a raſh, contemptible, and ſhort-ſighted creature is man! Who would think that this inſect of a day would preſume to limit omniſcience,

omniſcience, and control the powers of the Almighty? Bold and inconſiderate! to form a judgment of the *divine energy* by his own ſcanty faculties, and endeavour to reduce the Creator to the ſtandard of man. You tell me that you believe in the Scriptures; and I preſume that you are ſincere. Do not you then know, that *the wiſdom of men is fooliſhneſs with God, that his ways are higher than our ways; and his thoughts than our thoughts? Who hath directed the Spirit of the Lord? Who inſtructed* and taught him *in the path of Judgment, and ſhowed him the way of underſtanding?* This laſt, Sir, I am ſorry to ſay, is the part which you have taken by pretending to preſcribe to the Deity."

Such is the addreſs of one of the ſpeakers in this Dialogue to another, named *Joſeph*, and meant to repreſent Dr. Prieſtley. It is as applicable to the pupil as to the maſter; and with it we ſhall take our leave of Mr. Belſham's ravings on *liberty* and *neceſſity*, and proceed to his chapter *concerning power*.

This is a very extraordinary chapter. He begins, by giving a definition of power not inaccurate; then expreſſes doubts, whether it can be properly predicated of inanimate beings; is certain that it is *not* an attribute of the human mind; and concludes with aſſuring us, that power is no object of ſenſe, and that we can acquire no conception of it by reflecting on the operations of our own minds! Is it not ſtrange—paſſing ſtrange, that the man, who holds thoſe opinions, ſhould pretend to *define* power, to *reaſon* about it, or indeed that he ſhould ever make uſe of a *word* which he has thus declared to have *no meaning?*

That power is no object of ſenſe is indeed true, and that we have no *direct idea* of it as we have of colour, figure, or hardneſs, is likewiſe true; but we have a *relative* conception of it, as we have of mathematical points and lines; and we are certain that there are powers in the univerſe, becauſe we are conſcious of the *energies* of power in ourſelves. Without this conſciouſneſs, we ſhould never have formed the notion of power; for whatever our metaphyſical nurſling may ſuppoſe, his precurſor Hume has *proved*, that the diſſolution of wax by fire, the moving of a needle towards a magnet, and the falling of a ſtone to the ground, could never have ſuggeſted the relation of *cauſe* to *effect*, or the notion of *power* to beings not conſcious of voluntary energies in themſelves. Hume, who was a Neceſſarian as well as Mr. Belſham, denied, of courſe, that we have *any* notion of power. In this *he* was conſiſtent; but this author contradicts himſelf, when he defines power, and at the ſame time contends, that it is no attribute of the mind of man.

In the twelfth Chapter is diſcuſſed the queſtion, concerning the materiality or immateriality of the human mind. The author

thor profeſſes, as uſual, to ſtate the arguments fully and fairly on both ſides; but he has forgotten to notice the arguments of Dr. Cudworth, in behalf of immateriality, as well as one of Ariſtotle's, which amounts almoſt to demonſtration. The omiſſion of Ariſtotle, as Mr. Belſham is not probably at home in the Greek of the Stagyrite, would have been excuſable, could not he have found the argument to which we allude, in Dr. Gillies's excellent tranſlation of the *Ethics* and *Politics*, a work to which no lecturer on metaphyſics and moral philoſophy can be ſuppoſed a ſtranger. As we have tranſcribed that argument at full length elſewhere*, we ſhall here beg leave to ſtate another on the ſame ſide of the queſtion, at the omiſſion of which we are indeed ſurpriſed, becauſe it riſes out of principles, which this author is at ſome pains to eſtabliſh.

No man poſſeſſed of the powers of reaſon, conſciouſneſs, and memory, can doubt, that he is the very identical perſon which witneſſed, and reaſoned, thirty years ago, about a phænomenon, which he now diſtinctly remembers. This Mr. Belſham admits. But he knows, or, if he knows not, he may be taught by any well-informed phyſiologiſt, that not an atom of a man's body at the age of fifty, was in the body of the ſame man at the age of twenty; how then came the identical faculties of reaſon, conſciouſneſs, and memory, which cannot ſubſiſt alone, to be transferred from one being to another, or to paſs, from one to another, through a ſeries of beings?

To this queſtion he will probably reply, by obſerving, that the difficulty is the ſame on either hypotheſis; for as material organs ſeem to be neceſſary to the operations of mind, how can the ſame faculties remain, when part, if not the whole, of the compound being is perpetually changing? But certainly theſe two caſes are not ſimilar.

Suppoſe it the employment of a man to ſtrike, for ſix, eight, or any number of days, an object diſtant from him ſix feet; and ſuppoſe him, for this purpoſe, provided by his employer with a pole, not ſix, but fourteen feet long, eight of which are concealed behind him, and ſomehow ſupported in ſuch a manner as to give him no trouble. The man begins his operation, and continues the firſt day ſtriking with a pole, as he believes, ſix feet long. At night he goes to reſt, and one foot of the poſterior end of the pole is, in the mean time, cut off, and the remainder concealed and ſupported as before. In the morning the man returns to his labour; and thus goes on, for eight ſucceſſive days, certain, by the combined evi-

* Brit. Crit. vol. xiii. p. 461, &c.

dence

dence of conſciouſneſs and memory, that he who is continuing the work on the eighth day is the identical man who began it on the firſt; and believing, on the evidence of his ſenſes, that he has carried it on all the time by means of the ſame inſtrument. On the ninth morning, however, the operation muſt ceaſe, not by the annihilation of the living agent, but by the unfitneſs of the inſtrument, which is now too ſhort to reach its object.

Similar to this ſeems to be the caſe of the permanent mind operating by means of fluctuating organs. The identity of perſon is ſecured by the former, though the latter may be neceſſary to the *operations* of that perſon; but were both mind and organs perpetually changing, it would be as impoſſible for a man to believe that he had continued the ſame perſon for thirty years, as it would be for the *laſt* of eight men, employed ſucceſſively in ſtriking the ſame object with different poles, to believe himſelf the *firſt* man.

The twelfth Chapter, on the natural Evidence of a future Life, contains much that is valuable, and very little that can incur cenſure, from thoſe who know that Jeſus Chriſt brought life and immortality to light by the goſpel. Though we think it demonſtrable, that there is in man an immaterial permanent principle, we heartily agree with the author, that a future and eternal ſtate of conſciouſneſs by no means follows from the fact; and that it is abſurd in the higheſt degree, and inconſiſtent with the great object of Chriſt's coming into the world, to ſuppoſe that any being which had not exiſtence of itſelf can of itſelf have perpetuity of exiſtence. "As in Adam all die, even ſo in Chriſt ſhall all be made alive;" and "if Chriſt be not raiſed, then they alſo, who are fallen aſleep in him, have *periſhed*—απωλοντο are loſt."

What this author entitles *Elements of Moral Philoſophy*, is rather a review of the different theories of morals which have been adopted or invented by modern writers of eminence, than a complete ſyſtem of ethics by Mr. Belſham. He gives indeed his own definition of virtue, which, he ſays, is the ſame with that of Cumberland; but though the definition, after he has explained it, may be admitted, the language in which it is expreſſed is extremely exceptionable, and, without the explanation, calculated to miſlead.

"Virtue," ſays he, "is the tendency of an action, affection, habit, or character to the ultimate happineſs of the agent;" and of that tendency the agent himſelf is the judge!

It is obvious that this opens a path to every vice; for it will be found, that no crime was ever perpetrated, at leaſt by a human being, but from the proſpect of increaſing that being's happineſs.

happineſs. This author, however, aſſures us, that he means nothing more, than that virtue conſiſts in thoſe affections, habits, and actions, which, under the government of God, will ultimately, either in this life or the next, procure to the agent the greateſt ſum of happineſs. This is indeed a juſt account of virtue; but why, for the ſake of that unphiloſophical practice of introducing moral enquiries with definitions, publiſh an aphoriſm, which, if heard alone, muſt, if received, lead the unwary and unſtable into error and vice? Was this an action of which the tendency was to the ultimate happineſs of Mr. Belſham?

The author is ill pleaſed with Mr. Godwin, for admitting that, upon the principles maintained by the Neceſſarians, man is a being incapable of moral improvement; but he admits the ſame thing himſelf, and even affects to conſider it as little leſs than ſelf-evident. He repeatedly conſiders it as ridiculous, to ſuppoſe that a man, who has once yielded to temptation, would be able, at any future period, to reſiſt it in ſimilar circumſtances; and contends, that the only effectual means of ſafety would, in ſuch a caſe, be flight. How a Neceſſarian could flee, at one time, from a temptation by which he had been overcome at another, he has not indeed told us; and we may venture to ſay, that he never *will* tell us what improvement in virtue has been made by that man who has acquired no additional ſtrength to reſiſt the allurements of vice and pleaſure.

We have now done with this volume, on which we certainly ſhould not have waſted ſo much of our own and our reader's patience, had not its author acquired, among a certain claſs of diſſenters, a degree of influence, to which neither his learning nor his talents give him a juſt claim. In preciſion of thought, if we may judge from his language, no man calling himſelf a philoſopher was ever more deficient; and of erudition, not one veſtige appears, except a few hackneyed quotations from the philoſophical works of Cicero.

ART. VII. *Tranſactions of the Society inſtituted at London, for the Encouragement of Arts, Manufactures, and Commerce. With the Premiums offered in the Year* 1801. *Volume XIX.* 8vo. 465 pp. 10s. 6d. Robſon.

A PREFACE of 35 pages here commences with a conciſe account of the Life of Owen Saluſbury Brereton, Eſq. late Preſident of that Society, whoſe portrait is prefixed to

the title-page. After this it contains ſeveral remarks on the propoſals of premiums and other encouragements for the propoſals of uſeful diſcoveries and encouragements in the various arts; it briefly mentions, with a ſhort eulogy, the papers, accounts, &c. that are contained in the preſent volume; and invites the induſtrious of both ſexes to ſecond, with their endeavours, the views of the Society, for the advantage of the Britiſh Iſlands, and of mankind at large.

The Preface is followed by an account of the additional improvements made by James Barry, Eſq. to the elegant pictures, executed ſome years ago by the ſame eminent artiſt, in the great room of the Society.

The papers, accounts, deſcriptions, &c. which form the contents of the volume, are arranged under the following heads: Premiums offered in 1801; Papers in Agriculture; Papers in Chemiſtry; Papers in Polite Arts; Papers in Manufactures; Papers in Mechanics; Papers on Colonies and Trade; Rewards beſtowed; Preſents received; Catalogue of Models and Machines; Liſt of Officers; Liſt of Members; Index.

With reſpect to the Liſt of Premiums, it is mentioned in the Preface, that

"the premiums uſually propoſed by the Society have, during this ſeſſion, undergone a minute inveſtigation: ſeveral are diſcontinued; and many, relative to objects in planting, huſbandry, &c. offered, for ſome ſucceeding years, in the laſt volume of Tranſactions, ſtill remain open to claimants, until the times there noted are expired, though not particularized in the preſent volume."

Under the title of *Papers in Agriculture*, we find the following articles:

1. The account, with certificates, of a ſucceſsful plantation of elms, by Henry Vernon, Eſq. of Hilton-Park, near Woolverhampton; to whom the premium of a gold medal was adjudged.

2. A ſhort account, confirmed by certificates, of the plantation of a great number of oſiers in a field of twenty-one acres, made by Mr. Thomas Selby, of Otford-Caſtle in Kent; to whom the premium of thirty guineas was adjudged by the Society.

3. An account of the plantation of a vaſt number of timber trees, and acorns, by Thomas Jones, M. P. of Hafod; who was rewarded by the Society with the gold medal.

4. An account of the management of ſeveral fields of ſpring-wheat, belonging to Mr. Robert Brown, farmer at Markle, near Haddington; to whom the reward of twenty guineas was granted by the Society.

This

This communication is particularly recommended to the attention of the farmer, when bad ſeaſons prevent the autumnal ſowing of wheat.

5. An account of the method of making clover-hay, invented by the Rev. Mr. Klapmeyer, of Wormen, in Courland.

6. A method of harveſting corn in wet weather, by Mr. John Palmer, of Maxſlock, near Coleſhill, in Warwickſhire; which was rewarded with the ſilver medal.

7. The account and certificates relative to the improvements made by Thomas Fogg, Eſq. of Bolton in the Moors, Lancaſhire; for which that gentleman received the premium which had been offered by the Society for improving land lying waſte, namely, the gold medal.

8. The deſcription of a drain-plough, preſented, together with a model, to the Society, by his Grace the Duke of Bridgewater; for which the thanks of the Society were voted to his Grace. This deſcription is accompanied with an elegant engraving of the plough.

9. The deſcription, illuſtrated by a delineation, of a drill-machine for ſowing turnip-ſeed, invented by Thomas Andrew Knight, Eſq. of Elton; for which the Society preſented him with the ſilver medal.

10. A communication on the deſtructive effects of the aphis and blights on fruit-trees, with uſeful obſervations for preventing them, by the ſame gentleman; who received the thanks of the Society.

11. The account of an implement in huſbandry, called the *Cultivator*, and newly invented by Mr. William Leſter, of Northampton; who received the ſilver medal from the Society. This account is accompanied with certificates, and a delineation of the inſtrument.

12. Deſcription of a drill-machine, uſeful in ſowing of turnip-ſeed, by the Rev. T. C. Munnings, of Eaſt Dereham, in Norfolk; who was rewarded by the Society with the ſilver medal and ten guineas. This deſcription is accompanied with a plate, and certificates relative to the uſe of the machine.

13. Deſcription, accompanied with a delineation, of an augre or peat-borer, for draining boggy land, invented by Thomas Eccleſton, Eſq. of Scareſbrick-Hall, in Lancaſhire; who received the thanks of the Society.

14. The account, with certificates, of the plantation of 133 acres of waſte moor-land, made by Nicholas Aſhton, Eſq. of Woolton-Hall, near Liverpool; for which Mr. Aſhton received the gold medal from the Society.

15. A communication on the deſtruction of the grub of the cockchafer, by Edward Jones, Eſq. of Wepre-Hall, in Flintſhire; for which he received the thanks of the Society.

16. A communication on the preparation and application of compoſts for manure, by Mr. John Horridge, of Raikes, Lancaſhire; who received the ſilver medal from the ſociety.

The ſection under the title of *Chemiſtry*, contains two papers only; namely,

1. Deſcription of a method of preſerving freſh water ſweet during long voyages, by Samuel Bentham, Eſq. of Queen-Square, Weſtminſter; for which uſeful contrivance he received the gold medal from the Society.

The principle of this invention is to keep the water in contact with things which are not capable of being acted upon by the water itſelf, ſo as to become a cauſe of contamination.

"Accordingly," ſays the account, "on board the two ſhips here alluded to, the greater part of the water was kept, not in caſks, but in caſes or tanks, which though they were made of wood, on account of ſtrength, were lined with metallic plates, of the kind manufactured by Mr. Charles Wyatt of Bridge-ſtreet, under the denomination of tinned copper-ſheets; and the junctures of the plates or ſheets were ſoldered together, ſo that the tightneſs of the caſes depended entirely on the lining, the water having no where acceſs to the wood. The ſhape of theſe caſes was adapted to that of the hold of the ſhip, ſome of them being made to fit cloſe under the platform, by which means the quantity of water ſtowed was conſiderably greater than could have been ſtowed, in the ſame ſpace, by means of caſks; and thereby the ſtowage room on board ſhip was very much increaſed.

"The quantity of water kept in this manner on board each ſhip, was about forty tons divided into ſixteen tanks; and there was likewiſe, on board each of the ſhips, about thirty tons ſtowed in caſks as uſual.

"As the ſtowing the water in tanks was conſidered as an experiment, the water in the caſks was uſed in preference; that in the tanks being reſerved for occaſions of neceſſity, excepting that a ſmall quantity of it was uſed occaſionally for the purpoſe of aſcertaining its purity, or when the water in the caſks was deemed, when compared with that in tanks, too bad for uſe.

"The water in thirteen of the tanks, on board one ſhip, and in all the tanks on board the other, was always as ſweet as when firſt taken from the ſource; but in the other three of the tanks, on board one ſhip, the water was found to be more or leſs tainted as in the caſks. This difference, however, is eaſily accounted for, by ſuppoſing that the water of theſe tanks was contaminated before it was put into them; for in fact the whole of the water was brought on board in caſks, for the purpoſe of filling the tanks, and no particular care was taken, to raiſe the water at the time of taking it on board.

"After

"After the water kept in this manner had remained on board a length of time which was deemed ſufficient for experiment, it was uſed out, and the tanks were repleniſhed as occaſion required: but in ſome of the tanks, on board one ſhip at leaſt, the original water had remained three years and a half, as appears by the certificates herewith incloſed. About twenty-five gallons of the water, which had remained this length of time in the ſhip, are ſent to the Society, in two veſſels made of the ſame ſort of tinned copper with which the tanks were lined." P. 192.

2. A communication concerning the production of opium from lettuces, by the Rev. Edmund Cartwright; for which he received the thanks of the Society.

It appears from this account, that the milky juice of lettuces, according to the common opinion, has a narcotic property. Mr. C. happening to have in his garden a bed of lettuces running to ſeed (in which ſtate they are known to be more particularly lactiferous) collected a ſmall quantity of the milky juice, which in a day or two became inſpiſſated ſo as to aſſume a ſolid form. In this ſtate, Mr. C. (for the purpoſe of trial) gave the whole of it to Dr. George Pearſon, who, having adminiſtered it to a patient, found, as decidedly as can be deduced from a ſingle caſe, that the efficacy of it as an anodyne, is at leaſt equal to the dried poppy juice, commonly called opium, if given in adequate doſes.

The ſection on the Polite Arts contains one paper only; namely, a rather long communication on the nature and preparation of drying oils for painting pictures, by Mr. Timothy Sheldrake, of the Strand, London; to whom the thanks of the Society were voted. This paper, which Mr. Sheldrake divides into three parts, is conſidered as a continuation of another paper on the ſame ſubject, written by the ſame author, and publiſhed in a former volume of the Society's Tranſactions.

The papers, which relate to Manufactures, are as follows:

1. A ſhort account, with certificates, of Mr. Thomas Willmott's having formed into paper the materials from which the bags called Gunny-bags are made, ſuch as are brought with ſundry goods from India. Thoſe materials are the parts or ſubſtance of a vegetable called the *Paut-Plant*, two ſpecies of which are cultivated at Calcutta; namely, the Corchorus Olitorius, and the Corchorus Capſularis of Linnæus. Mr. Willmott was rewarded by the Society with the ſum of twenty guineas. A ſpecimen of the paper is inſerted as a leaf in the volume.

2. The mode of cultivating the Engliſh Chichoree plant, *Cichorium Intybus* of Linnæus, as recommended by the Chicoree coffee manufacturers at Dreſden.

This plant has been cultivated upon a very extenſive ſcale in Germany, for the uſe of its root, which is an excellent ſubſtitute for coffee, and for the advantage of its herbage in feeding cattle.

The papers under the title of Mechanics are as follows:

1. The deſcription (accompanied with a plate and certificates) of a machine for raiſing water, conſtructed by Mr. H. Sarjeant, of Whitehaven, in Cumberland; for which communication Mr. S. received the ſilver medal from the Society. The principle of this engine is not new, but its conſtruction is tolerably ſimple, and its effect conſiderable. It is worked by a fall of water of about 4 feet; and it raiſes the water, through an inch pipe, to the height of about 420 feet.

2. The account, with certificates, of the method of taking whales by means of the gun harpoon, practiſed by Mr. Robert Hays, harpooner to the ſhip Ipſwich, who received the ſum of ten guineas from the Society.

3. Deſcription, accompanied with certificates and a delineation, of a newly invented underſhot water wheel, by Mr. J. Beſant, who received from the Society a bounty of ten guineas.

4. Deſcription of an improvement in the method of driving bolts into ſhips, by Mr. Richard Phillips of Briſtol. This communication is accompanied with certificates and an engraving, and was honoured by the Society with a reward of forty guineas.

5. Deſcription of a machine for raiſing ore, &c. from mines, invented by Mr. Thomas Arkwright, of Kendal, who received from the Society a bounty of twenty guineas. This deſcription is illuſtrated by a plate.

6. An account, and certificates, of the diſcovery of a quarry of burr-ſtone proper for mill-ſtones, made by Mr. Field Evans, of Pool-Quay, Montgomeryſhire, to whom the Society voted the ſum of fifty pounds.

7. Deſcription, illuſtrated by a plate, of an improved mill for grinding hard ſubſtances, conſtructed by Mr. Garnet Terry, to whom the ſilver medal was adjudged by the Society.

8. Deſcription, with a delineation, of an improved draw-back lock for houſe doors, conſtructed by Mr. William Bullock, of Portland-ſtreet, who received a bounty of fifteen guineas from the Society.

9. Deſcription, accompanied with a plate, of a newly invented crane for raiſing and delivering heavy bodies, by Mr. Thomas Gent, of Homerton, who received from the Society the ſum of fifteen guineas.

10. The account of the method, invented by Sir George Oneſiphorus Paul, Bart. of Groſvenor-ſtreet, for the ventila-

tion

tion of hoſpitals, &c. This rather extenſive account contains a clear deſcription of the machinery uſed for the purpoſe, and a plate with a delineation of the ſame. The thanks of the Society were voted for this communication.

11. Deſcription of a new eſcapement for watches, communicated by Mr. John de Lafons; to whom the Society granted a bounty of twenty guineas. This mechaniſm is illuſtrated by a plate.

The following papers are contained under the title of Colonies and Trade.

1. Communications on the production and application of Myrabolans, and their uſe as a ſubſtitute for Aleppo galls, which originated from the late Dr. Alexander Johnſon, of Charlotte-Street, Portland-Place, who laid before the Society ſeveral other articles, the products of the Eaſt-Indies, with a view to the general advantage of Great Britain and her colonies.

2. A communication on lake, obtained by Andrew Stephens, Eſq. of Keerpoy, in Bengal, from freſh ſtick lack, and ſent to the Society, together with a quantity of the lake; for which Mr. S. received the Society's ſilver medal.

Accounts of experiments made on this lake, by Dr. Bancroft, are alſo annexed, which demonſtrate, that the lake is a uſeful ſubſtitute for cochineal in various caſes, as may be ſeen from patterns of dyes prepared from it, and remaining for public inſpection.

The above-mentioned Papers are followed, 1ſt, by a liſt of the rewards beſtowed by the Society from October, 1800, to June, 1801; 2dly, by a liſt of the preſents received by the Society ſince the publication of the preceding, namely, the eighteenth volume of their Tranſactions; 3dly, by a catalogue of the models and machines received by the Society ſince the above-mentioned period; 4thly, by a liſt of the officers of the Society, and the Chairmen of the ſeveral Committees, elected on the 23d of March, 1801; 5thly, by a liſt of the contributing members of the Society; and, laſtly, by a general Index for the preſent volume.

The nature of this very valuable publication is ſuch, as hardly to allow our giving our readers more than a bare enumeration of its contents. It is with ſincere ſatisfaction that we admire the progreſs of this truly patriotic Society, and the uſeful improvements which are produced under its auſpices; as is manifeſted by its Tranſactions, eſpecially the preſent volume, the peruſal of which we cannot too warmly recommend to the lovers of the ſciences, of the arts, of their country, and of mankind in general.

ART.

ART. VIII. *Outlines of a Philoſophy of the Hiſtory of Man. Tranſlated from the German of John Godfrey Herder, by T. Churchill.* 4to. 664 pp. Johnſon. 1800.

IF we have taken up this work with reluctance, and gone through it with tardineſs and diſtaſte, one general cauſe muſt be confeſſed to be, a deſpair of meeting with ſatisfaction from the faſhionable philoſophy or metaphyſics of Germany. The jargon of Kant, as rendered into Engliſh by Nitſch and others, deſtroyed our appetite for ſuch reſearches. Herder is not quite ſo obſcure or ſo extravagant as Kant, yet he is ſufficiently ſo, abundantly to diſguſt an Engliſh reader. Both authors are famous in Germany; but happily their fame makes little impreſſion here; and, if we had not been reminded, ſome months ago, by the tranſlator himſelf, of the exiſtence of this *famous work*, no movement cauſed by it among the Engliſh literati or philoſophers would have given us the intimation.

This moſt ponderous work is digeſted into twenty Books, treating, not only of the Hiſtory of Man, but of the Earth as a planet, and many other obſcure particulars. The author profeſſes piety to God, and even veneration for Chriſt and Chriſtianity; the former is probably real; the latter is entirely modelled according to the peculiar ideas of the writer, which are expreſſed with ſingular, and apparently ſtudied, obſcurity. The tranſlator ſays, that, in his progreſs through the work, "it has made his breaſt glow with the fervour of virtuous ſentiment; he has almoſt felt himſelf the inhabitant of another world." Strange enough, that a philoſophy, attempting to explain this world, ſhould ſeem to tranſport its reader to another! We, however, have felt no ſympathy with the tranſlator; and the ſublimity which he aſcribes to the ideas of Herder has often appeared to us more like extravagance. We will endeavour to enable our readers to judge which of theſe feelings was moſt correct.

For this purpoſe, let us firſt lay before him the titles of the ſeven Chapters which compoſe the firſt Book. I. *Our Earth is a Star among Stars.* II. *Our Earth is One of the middle Planets.* III. *Our Earth has undergone many Revolutions ere it became what it now is.* IV. *Our Earth is an Orb which revolves round its own Axis, and in an oblique Direction towards the Sun.* V. *Our Earth is enveloped with an Atmoſphere, and is in Conflict with the celeſtial Bodies.* VI. *The Planet we inhabit is an Earth of Mountains, riſing above the Surface of the Waters.* VII. *The Direction of the Mountains renders our Two Hemiſpheres a Theatre of the*

moſt

moſt ſingular Variety and Change. Here are certainly ſome things ſelf-evident, and others very dubious; but the manner in which theſe ſubjects are treated is the moſt extraordinary. What is a ſober reaſoner or philoſopher to think of the following *tirade* (to borrow a French term) which cloſes the firſt of theſe Chapters? After ſaying, obſcurely enough, that in all the planets, probably, all beings are adapted to their nature and ſituations, he concludes thus.

" The greater the ſphere of harmony, goodneſs, and wiſdom to which my parent belongs, the more ſublime and fixed the laws on which her being, and that of all other worlds, depend; the more I perceive that in them all proceeds from one, and one *ſubſerves all**, the more firmly too find I my fate enchained, not to the duſt of this Earth, but to the inviſible laws by which this Earth is governed. *The power which thinks and acts in me is, from its nature, as eternal as that which holds together the ſun and the ſtars:* its organs may wear out, and the ſphere of its action may change, as earths wear away, and ſtars change their places, [common accidents doubtleſs!] *but the laws, through which it is where it is, and will again come in other forms, can never alter. Its nature is as eternal as the mind of God;* and the foundations of my being, not of my corporeal frame, are as fixed as the pillars of the univerſe. *For all being is alike an indiviſible idea;* in the greateſt, as well as in the leaſt, founded on the ſame laws. Thus the ſtructure of the univerſe confirms *the core of my being,* of my intrinſic life. Wherever or whatever I may be, I ſhall be, as I now am, a power in the univerſal ſyſtem of powers, a being in the inconceivable harmony of ſome world of God." P. 3.

This perhaps is ſublime! To us it is mere jargon and rant; aſſertions without an attempt towards proof, or any thing reſembling a deduction from what has preceded. A kind of myſtic Pythagoreaniſm, founded on mere fancy, and announced with a daring ſtyle of certainty. That our Earth is one of the middle planets, as the title of the ſecond Chapter announces, will readily be granted, as will the poſitions in ſeveral of the other titles; but what ſober mind would have deduced from that poſition of our Earth the following concluſions?

" The celerity of our thoughts is probably as the revolutions of our planet round itſelf, and round the ſun, to thoſe of the other ſtars: [where is the probability of this?] as our ſenſes are evidently adapted to the organization of our Earth. On each ſide, we may preſume, there are the greater divergencies." P. 5.

When he comes to Phyſiology, either his tranſlator has not done him juſtice, or this ſublime Herder heaps gratuitous aſ-

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* Not Engliſh. *Rev.*

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ſertions on each other, and obſcurity on obſcurity in a moſt extraordinary manner.

" One only principle of life ſeems to prevail through all nature: *this is the ethereal or electric ſtream!!!* which, in the tubes of plants, in the arteries and muſcles of animals, and, laſtly, in the nervous ſyſtem, is ſtill more and more elaborated, till it produces all thoſe wonderful inſtincts, and mental faculties, which excite our aſtoniſhment in men and beaſts. The growth of plants is promoted by electricity; though their vital juices are much more finely organized than the electric power which diſplays itſelf in the inanimate parts of nature. On beaſts, and on man too, the electric fluid operates; and not merely on the groſſer parts of the machine perhaps, but even where theſe moſt intimately border on the mind. The nerves, animated by an eſſence, the laws of which are almoſt above that of matter, as it operates with a kind of ubiquity, are yet ſuſceptible of the electric power in the body. Nature, in ſhort, beſtowed on her living children what ſhe had beſt to beſtow, *an organic ſimilitude of her own creative power, animating warmth. From inanimate vegetable life, the creature produces, by means of certain organs, living ſtimuli; and from the ſum of theſe, refined by more exquiſite ducts, the medium of perception.* The reſult of ſtimuli is impulſe; the reſult of perception is thought; an eternal progreſs of the creative organization imparted to every living being. With its organic warmth, not as perceptible externally to our rude inſtruments, the perfection of the ſpecies increaſes; and perhaps too its capacity for a more delicate ſenſe of well-being, *in the all-pervading ſtream of which the all-warning, all-quickening, all-enjoying mother feels for her own exiſtence.*" P. 45.

Is it inſtructing mankind to pour out ſuch rhapſodies as this? The celebrity of a name will never compel us to admit it. If this be Herder, Herder ought not to be famous. It is not till the tenth Book that this copious ſpeculator comes to *the Commencement of the Hiſtory of Man.* Here, like Dr. Geddes, he treats the hiſtory of Moſes as a tiſſue of fables; but he allows them to be philoſophic fables, and profeſſes much admiration for them. See pages 280, 286, &c. What he means to make of Chriſtianity, it is not ſo eaſy to diſcover. His Chapter on that ſubject begins thus.

" Seventy years before the deſtruction of the Jewiſh ſtate, a man was born in it, by whom an unexpected revolution was brought about in the ſentiments of men, as well as in their manners and inſtitutions. This man was named *Jeſus*, born in poverty, though deſcended from the ancient royal lineage, dwelling in the rudeſt part of the country, and educated remote from the learning and wiſdom of his nation, now deeply declined, lived unnoticed the greater part of his ſhort life, till, *conſecrated by a celeſtial appearance at the Jordan*, he took to himſelf twelve men of his own condition, as diſciples, travelled with them through a part of Judea, and ſoon after ſent them round, to announce the approach of a new kingdom." P. 491.

Something preternatural ſeems here to be allowed, without perceiving, that if that be once granted, much more muſt follow than the author's philoſophy would allow: for the Chriſtianity of Herder is evidently of the lowering kind, and admits as little as poſſible of the miraculous. Hence it is natural enough to find him wondering (in a note on page 516) that Gibbon ſhould have been conſidered in England *as an enemy to Chriſtianity*. "Gibbon," he ſays, "has ſpoken of Chriſtianity, as of other matters in his hiſtory, with great mildneſs." The countrymen of Gibbon certainly know better than Herder, how much real rancour againſt religion that apparent mildneſs veiled. It is probable, however, that, between the Infidelity of Gibbon and the Chriſtianity of Herder, there are not many ſhades of difference*: we ſpeak only of probability, for the obſcurity pervading this part effectually precludes all certainty reſpecting the ſentiments of the writer.

Inſtead of wandering further into the vaſt extent of this volume, we will now endeavour to lay before the reader the general ſyſtem of Herder, and then reſign him to the opinion which the plain good ſenſe of Engliſhmen, uncorrupted by the ſtudy of German authors, will naturally pronounce. It is in the ſixth Chapter of his twelfth Book that this author gives the principal law of his hiſtorical philoſophy; and it is this—

"*That every where on our Earth, whatever could be has been, according to the ſituation and wants of the place, the circumſtances and occaſions of the times, and the native or generated character of the people.*" P. 348.

This principle is variouſly developed, in this and other places; and it goes to this extent, that if the mountains, rivers, and ſeas of our Earth had been differently ſituated, you would have had a different hiſtory of mankind. This is to be called philoſophy! Local circumſtances do much we know; but this ſyſtem-maker would have them do almoſt every thing.

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* The following ſentence may ſerve to diſplay the nature of Herder's faith. After confeſſing that no people have been ſpread, and remained diſtinguiſhable like the Jews, he thinks it neceſſary to add this caution. "Let no one, however, from this, *ſuperſtitiouſly* infer a revolution, at ſome period or other, to be wrought by theſe people on all the nations of the earth. All that was intended to be wrought has probably been accompliſhed; and neither in the people themſelves, nor in hiſtorical analogy, can we diſcover the leaſt foundation of any other. The continuance of the Jews is as naturally to be explained as that of the Bramins, Parſees, or Gypſies." P. 335. What can be more manifeſtly falſe than this bold aſſertion?

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It is no where more curiouſly exemplified than in his general reflections on the hiſtory and fate of Rome.

"The Romans were preciſely what they were capable of becoming: every thing periſhable belonging to them periſhed, and whatever was ſuſceptible of permanence remained. *Ages roll on*, and with them the offspring of ages, multiform man. Every thing that could bloſſom upon Earth has bloſſomed; each in its due ſeaſon, and its proper ſphere; it has withered away, and will bloſſom again when its time arrives. The work of providence purſues its eternal courſe, according to grand univerſal laws: into the conſideration of this we proceed with unpreſuming ſteps." P. 435.

This to ſome readers will doubtleſs appear ſublime, like the ſemi-gaelic rants of Macpherſon, ſome of which it much reſembles; but what does it tell us? Only that what has been muſt have been; and what muſt be will be. Certainly there is no comfort derived by the philoſopher from this ſyſtem; for, though he endeavours afterwards to refute the deſponding notions of thoſe who ſee no progreſs towards improvement, no proofs of a ſuperior and benevolent deſign in the hiſtory of man, to what concluſion does he bring it? Merely to this, that "*humanity is the end of human nature; and with this end, God has put their own fate into the hands of mankind.*" Arg. of Chap. i. B. xv. p. 438. This principle is further and more pleaſingly developed in the Argument to Chap. III. of the ſame Book. "*The human race is deſtined to proceed through various degrees of civilization in various mutations; but the permanency of its welfare is founded ſolely and eſſentially on reaſon and juſtice.*" P. 450. This ſounds well, but it is mere aſſertion; and how is it illuſtrated? By the following three laws of nature, and the diſcuſſions on them. Admire, reader, the clearneſs of the poſitions!

1. "*Firſt natural law.* It is demonſtrated in phyſical mathematics, that *to the permanent condition of a thing, a ſort of perfection is requiſite, a maximum or minimum, ariſing out of the mode of the action of the powers of that thing.*" P. 450.

2. "*Second natural law.* It is in like manner demonſtrated, *that all perfection and beauty of compound, limited things or ſyſtems of them, reſt on ſuch a maximum.*" Ib.

3. "*Third natural law.* It is equally proved, that, *if a being, or ſyſtem of beings, be forced out of this permanent condition of its truth, goodneſs, or beauty, it will again approach it, by its internal powers, either in vibrations, or in an aſymptote, as out of this ſtate it finds no ſtability.*" P. 451.

After this, who can have any difficulty in ſolving the wonders of the hiſtory of man? So clear are theſe poſitions, and

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ſo obvious their application, that we muſt hail the light beaming from Weimar with tranſports of ſatisfaction! Seriouſly, can a Chriſtian ſee a leſſon more inſtructive than the vanity of human wiſdom, thus entangled in its own ſophiſtries and abſurdities, for the ſake of ſolving that, which either cannot be ſolved at all, or muſt be ſought in revealed wiſdom? We are willing to give the tranſlator of this work credit for the ſincerity of the wiſh with which he concludes his ſhort Preface, "May others feel from the peruſal what I have done from the performance; and then no one, I hope, will lay down the book without being able to ſay, that he is a happier and better man;" but we ſee not even the remoteſt poſſibility of ſuch effects being produced by the peruſal. We cannot ſee that ſuch is the tendency of the book, though it might have been probably the intention of the ſelf-bewildered author*.

As conſequences extremely different appear to us almoſt certain to enſue, from the vain attempt to comprehend ſuch fantaſtical ſyſtems, let us conclude with the hope that no blandiſhments of tranſlators, or arts of publiſhers, will ever give them the ſmalleſt vogue in this country. The name of Herder in Germany is famous; but we have ſhown, by his own words, probably repreſented with juſtice by his tranſlator, that his ſyſtem deſerts the true ſources of hiſtory to ſubſtitute his own hypotheſes; and introduces a jargon of ideal cauſes and laws of nature, neither proved nor intelligible, for the ſolution of the facts which are actually known to have happened. Let his fame then ſtay beyond the channel; let his philoſophy here be declared contraband; and let all attempts to introduce fantaſtic ſyſtems, inſtead of ſound reaſon, meet with diſcouragement and contempt from a nation which has learnt a truer wiſdom.

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* Though it is a very inferior concern to the doctrines conveyed in the book, we cannot conclude our article without reprobating the modern affectation which pervades the whole of this enormous volume, and from its ſubject is particularly conſpicuous it, the printing of all derivatives from proper names with ſmall initials. Where the name itſelf is little known, it makes a difficulty perfectly ſuperfluous. "The mungal ſits on his heels, the uſbeck beauty is admired, the tungooſe and eſkimaux ſit eternally in their holes, the brebus, the malays, the tatars," &c. Surely to diſtinguiſh theſe derivatives, like their primitives, by capital letters, is a convenience to the reader, and no difficulty to the printer; but the faſhion was begun at the *french* preſſes; and there are many who will imitate any thing that is *french*, right or wrong. To this claſs the Britiſh Critics will never belong.

ART. IX. *Lectures on Painting, delivered at the Royal Academy, March*, 1801. *By Henry Fuseli, P. P. with additional Observations and Notes.* 4to. 151 pp. 12s. Johnson. 1801.

THE rapid progress which the fine arts have made during the present reign, must afford matter for exultation to every one who feels a proper interest in the prosperity and splendour of his country; and reflects equal honour on the distinguished characters whose abilities have been so successfully exerted, and on the Sovereign whose patronage and genial influence have so greatly contributed to their present state of improvement. We freely confess, however, that the interest we have taken in whatever relates to art, is now considerably increased by apprehensions of rivalship, from the known advantages which France possesses, in her vast accumulation of noble works, both in sculpture and painting. What means we have to enable us to make a stand against such superior strength, it is not our present business to enquire: but we see much to apprehend in leaving the arts merely to the precarious patronage of a public, little fascinated, and less acquainted with their powers. Surely whatever assistance government could lend to enable the young artist to pursue his studies in his own country with advantage, should be immediately afforded; since the Lectures now under consideration, eminently calculated as they are to enlarge the mind, and inspire the student with a love for his profession, will avail but little, while the Royal Academy remains destitute of even a single original work of the old masters, to elucidate the principles of which these discourses profess to treat.

The present publication contains only three Lectures, of a course which is to be completed in six. In the first the professor thus ably developes his plan.

"In the arrangement of my plan I shall prefer a progressive method, that may enable me, on future occasions, to treat more fully those parts which the pressure of others seemingly or really more important, has obliged me to dismiss more abruptly or with less consideration than they have a right to claim. *The first Lecture* exhibits a more critical than an historic sketch of the origin and progress of our art, confining research to that period, when fact and substantial information took place of conjecture; it naturally divides itself into two parts, the art of the ancients, and its restoration among the moderns: each is divided into three periods, that of *preparation*, that of *full establishment*, and that of *refinement*.—*The second Lecture* treats on the real subjects of painting and the plastic arts, in contradistinction to the subjects exclusively belonging to poetry, endeavouring to establish

bliſh the reciprocal limits of both from the eſſential difference of their medium and materials. It eſtabliſhes three principal claſſes of painting: the *epic*, the *dramatic*, and the *hiſtoric*; with their collateral branches of characteriſtic portrait and landſcape, and the inferior ſubdiviſions of imitation.—*In the third*, deſign, correctneſs, copy, imitation, ſtyle, with its degrees of *eſſential*, *characteriſtic*, *ideal*, and deviation into manner, are conſidered, and the claſſes of the models left us in the remains of ancient ſculpture, arranged.—*The fourth* is devoted to invention, in its moſt general and ſpecific ſenſe, as it diſcovers, ſelects, combines, the poſſible, the probable and the known materials of nature, in a mode that ſtrikes with novelty.—*The fifth* follows with compoſition and expreſſion, the dreſſer and the ſoul of invention; the *ſixth* concludes with obſervations on colour, drapery and execution.

"Such is the regular train of obſervations on an inexhauſtible art, which, if life and circumſtances ſanction the wiſh, I mean to ſubmit to your conſideration in a future courſe: at preſent, the exuberance of the ſubject, the conſideration due to each part, the various modes of treatment that preſented themſelves in the courſe of ſtudy, my neceſſary profeſſional avocations, and ſome obſtacles which I could as little foreſee as avoid, grant ſcarcely more than fragments, to lay before you. The firſt Lecture, or the critical hiſtory of ancient and modern ſtyle, from its extreme richneſs, and as it appears to me, importance, is at preſent divided into two. The third will contain materials of the proper ſubjects of the art and of invention, extracted from the ſecond and the fourth, and connected by obvious analogy."

Conformably to the above plan, which our readers will perceive embraces moſt of the objects that can either enlarge the mind, or guide the pencil of the ſtudent, the Profeſſor, after explaining his vocabulary of technical expreſſions, that they may not claſh with the dictionary of his audience, mentions ſome of the cauſes which raiſed the Greeks to ſuch diſtinguiſhed pre-eminence, that they are ſtill, by univerſal conſent, the great arbiters of form.

"The ſtandard they erected," continues the Profeſſor, "the canon they framed, fell not from heaven; but as they fancied themſelves of divine origin, and *religion* was the firſt mover of their art, it followed that they ſhould endeavour to inveſt their authors with the moſt perfect form; and as man poſſeſſes that excluſively, they were led to a complete and intellectual ſtudy of his elements and conſtitution; this, with their *climate*, which allowed that form to grow, and to ſhew itſelf to the greateſt advantage; with their *civil* and *political* inſtitutions, which eſtabliſhed and encouraged exerciſes and manners beſt calculated to develope its powers; and above all that ſimplicity of their end, that uniformity of purſuit which in all its derivations retraced the great principle from which it ſprang, and *like a central ſtamen drew it out into one immenſe connected web of congenial imitation*; theſe, I ſay, are the reaſons why the Greeks carried the art to a height which no ſubſequent time or race has been able to rival or even to approach."

Mr

Mr. Fuſeli, beginning with an account of the firſt ſteps of Grecian art, enters next on an examination of it as practiſed by Polygnotus, Aglaophon, Phidias, Panænus, Colotus, and Evenor, the father of Parrhaſius, during a period of more or leſs diſputed Olympiads, to the appearance of Apollodorus the Athenian, who applied the eſſential principles of Polygnotus to the delineation of the ſpecies, by inveſtigating the leading forms that diſcriminate the various claſſes of human qualities and paſſions. From the eſſential ſtyle of Polygnotus, and the ſpecific diſcrimination of Apollodorus, Zeuxis, by compariſon of what belonged to the genus, and what to the claſs, framed at laſt that ideal form, which in his opinion conſtituted the ſupreme degree of human beauty. The correctneſs of Parrhaſius ſucceeded to the genius of Zeuxis; he circumſcribed his ample ſtyle, and by ſubtle examination of outline eſtabliſhed that ſtandard of divine and heroic, which raiſed him to the authority of a legiſlator, from whoſe deciſions there was no appeal. The decided form of Parrhaſius, Timanthes the Cythnian, his competitor for fame, attempted to inſpire with mind, and to animate with paſſions.—This leads the lecturer to an examination of a criticiſm of Sir Joſhua Reynolds, on Timanthes' celebrated picture of the immolation of Iphigenia in Aulis; in which criticiſm Mr. Fuſeli does not coincide. We do not however think him altogether in harmony with himſelf, when he aſſerts that "Timanthes did not hide the face of Agamemnon becauſe it was beyond the power of his art, not becauſe it was beyond the poſſibility; but becauſe it was beyond the *dignity* of expreſſion;" and when he afterwards obſerves, "if it be a trick, it is certainly one that has ſerved more than once."—

"We find it adopted to expreſs the grief of a beautiful female figure on a baſſorelievo formerly in the palace Valle at Rome, and preſerved in the Admiranda of S. Bartoli; it is uſed, though with his own originality, by Michael Angelo in the figure of Abijam to mark unutterable woe. Raphael, to ſhew that he thought it the beſt poſſible mode of expreſſing remorſe and the deepeſt ſenſe of repentance, borrowed it in the expulſion from Paradiſe, without any alteration, from Maſaccio; and like him turned Adam out with both his hands before his face. And how has he repreſented Moſes at the burning buſh, to expreſs the aſtoniſhed awe of human in the viſible preſence of divine nature? by a double repetition of the ſame expedient; once in the ceiling of a Stanza, and again in the loggia of the Vatican, with both his hands before his face, or rather with his face immerſed in his hands. As we cannot ſuſpect in the maſter of expreſſion the unworthy motive of making uſe of this mode merely to avoid a difficulty, or to denote the inſupportable ſplendour of the viſion, which was ſo far from being the caſe, that according to the ſacred record, Moſes ſtept out of his way to examine the ineffectual blaze:

blaze; we muſt conclude that nature herſelf dictated to him this method as ſuperior to all he could expreſs by features; and that he recognized the ſame dictate in Maſaccio, who can no more be ſuppoſed to have been acquainted with the precedent of Timanthes, than Shakſpeare with that of Euripides, when he made Macduff draw his hat over his face."

Here we find the face is not covered to conceal the diſtortions of grief, nor to preſerve propriety, but to give the deepeſt pathos to expreſſion; the motive, no doubt, that influenced Timanthes in the choice he made.

From this digreſſion Mr. Fuſeli is at length drawn by the attractive graces of the artiſts who formed the ſtyle of the third period.—Apelles, Protogenes, Ariſtides, Euphranor, Pauſias, pupils of Pamphilus and his maſter Eupompus, who eſtabliſhed the ſchool of Sicyon: and with criticiſms that ably mark the various excellencies of theſe maſters, he cloſes his firſt Lecture.

The ſecond Lecture treats of the revival of the arts in the fifteenth century, commencing with Ghiberti and Donato in ſculpture, and Maſaccio in painting: and Mr. F. proceeds to characterize with his accuſtomed ingenuity the various maſters of the Roman, Tuſcan, Venetian, and Lombard, together with the Bolognian and Flemiſh ſchools. He concludes this Lecture with a review of the arts in England from the period of Henry the VIIIth to the eſtabliſhment of the Royal Academy. With Mr. Fuſeli's concluding paragraph, and ſuch obſervations as it ſuggeſts, we ſhall cloſe our remarks on his ſecond Lecture.

"From this view of art on the continent, let us caſt a glance on its ſtate in this country, from the age of Henry VIII. to our own.—From that period to this Britain never ceaſed pouring its caravans of noble and wealthy pilgrims over Italy, Greece and Ionia, to pay their devotion at the ſhrines of virtù and taſte: not content with adoring the obſcure ſcholo, they have ranſacked their temples, and none returned without ſome ſhare in the ſpoil: in plaiſter or in marble, on canvas or in gems, the arts of Greece and Italy were tranſported to England, and what Petronius ſaid of Rome, that it was eaſier to meet there with a god than a man, might be ſaid of London. Without enquiring into the permanent and accidental cauſes of the inefficacy of theſe efforts with regard to public taſte and ſupport of art, it is obſervable, that, whilſt Francis I. was buſied, not to aggregate a maſs of painted and chiſelled treaſures merely to gratify his own vanity, and brood over them with ſterile avarice, but to ſcatter the ſeeds of taſte over France, by calling, employing, enriching Andrea del Sarto, Ruſtici, Roſſo, Primaticcio, Cellini, Niccolo; in England, Holbein and Torregiano under Henry, and Federigo Zucchero under Elizabeth, were condemned to gothic work and portrait painting. Charles indeed called Rubens and his ſcholars to provoke the latent Engliſh ſpark,

ſpark, but the effect was intercepted by his deſtiny. His ſon, in poſſeſſion of the cartoons of Raphael, and with the magnificence of Whitehall before his eyes, ſuffered Verio to contaminate the walls of his palaces, or degraded Lely to paint the Cymons and Iphigenias of his court; whilſt the manner of Kneller ſwept completely what yet might be left of taſte, under his ſucceſſors: ſuch was the equally contemptible and deplorable ſtate of Engliſh art, till the genius of Reynolds firſt reſcued from the mannered depravation of foreigners his own branch, and ſoon extending his view to the higher departments of art, joined that ſelect body of artiſts who addreſſed the ever open ear, ever attentive mind of our Royal founder, with the firſt idea of this eſtabliſhment. His beneficence ſoon gave it a place and a name, his auguſt patronage, ſanction, and individual encouragement: the annually increaſed merits of thirty exhibitions in this place, with the collateral ones contrived by the ſpeculations of commerce, have told the ſurpriſing effects: a maſs of ſelf-taught and tutored powers burſt upon the general eye, and unequivocally told the world what might be expected from the concurrence of public encouragement—how far this has been or may be granted or withheld, it is not here my province to ſurmiſe: the plans lately adopted and now organizing within theſe walls for the dignified propagation and ſupport of art, whether foſtered by the great, or left to their own energy, muſt ſoon decide what may be produced by the uniſon of Britiſh genius and talent, and whether the painters' ſchool of that nation which claims the foremoſt honours of modern poetry, which has produced Reynolds, Hogarth, Gainſborough and Wilſon, ſhall ſubmit to content themſelves with a ſubordinate place among the ſchools we have enumerated." P. 98.

How long we muſt content ourſelves with this ſubordinate place, neither can we determine; but we may preſume, from a general knowledge of human nature, that there will be little ſtruggle for eminence in any department of art, which does not promiſe an adequate reward: as thoſe efforts are not likely to be often repeated, that are more commonly followed by duns than patrons. We do not conſider the collecting of works of the old maſters in hiſtory as any proof of love in our countrymen for this branch of art; as the beſt collections we have to boaſt were purchaſed by men wholly unacquainted (as far as reſpected their own knowledge) with the merits of the various performances. A wiſh to diſplay merely what prudence often ſhould forbid them to purchaſe, creates the firſt irritation, which is increaſed by the vanity of poſſeſſing what the enormous price ſet on it by an unprincipled dealer, places out of the reach of all who have either common ſenſe, or a more limited income.

The third Lecture treats principally of invention, and the reſpective claims of M. Angelo and Raphael to this great faculty of the mind. We regret that our limits will not admit of our entering minutely into the merits of this Lecture, replete with ſound criticiſm and acute remark. We ſhall however

ſelect,

ſelect, for the gratification of our readers, two paſſages, the one an animated deſcription of the celebrated Cartoon of Piſa, by M. Angelo, the other, in our opinion, a judicious examination of Raphael's Transfiguration: a work which all lovers of art will be happy to ſee reſcued from the petulant remarks of injudicious criticiſm. That celebrated Cartoon, he ſays,

"Repreſents an imaginary moment relative to the war carried on by the Florentines againſt Piſa: and exhibits a numerous group of warriours, rouſed from their bathing in the Arno, by the ſudden ſignal of a war-horn, and ruſhing to arms. This compoſition may without exaggeration be ſaid to perſonify with unexampled variety that motion, which Agaſias and Theon embodied in ſingle figures: in imagining this tranſient moment from a ſtate of relaxation to a ſtate of energy, the ideas of motion, to uſe the bold figure of Dante, ſeem to have ſhowered into the artiſt's mind. From the chief, nearly placed in the centre, who precedes, and whoſe war-voice accompanies the trumpet, every age of human agility, every attitude, every feature of alarm, haſte, hurry, exertion, eagerneſs, burſt into ſo many rays, like the ſparks flying from a red-hot iron. Many have reached, ſome boldly ſtep, ſome have leaped on the rocky ſhore; here two arms emerging from the water grapple with the rock, there two hands cry for help, and their companions bend over or ruſh on to aſſiſt them; often imitated, but inimitable is the ardent feature of the grim veteran whoſe every ſinew labours to force over the dripping limbs his cloaths, whilſt gnaſhing he puſhes the foot through the rending garment. He is contraſted by the ſlender elegance of a half averted youth, who ſedulouſly eager buckles the armour to his thigh, and methodizes haſte; another ſwings the high-raiſed hauberk on his ſhoulder, whilſt one who ſeems a leader, mindleſs of dreſs, ready for combat, and with brandiſhed ſpear, overturns a third, who crouched to graſp a weapon —one naked himſelf buckles on the mail of his companion, and he, turned toward the enemy, ſeems to ſtamp impatiently the ground.—Experience and rage, old vigour, young velocity, expanded or contracted, vie in exertions of energy. Yet in this ſcene of tumult one motive animates the whole, eagerneſs to engage with ſubordination to command; this preſerves the dignity of action, and from a ſtraggling rabble changes the figures to men whoſe legitimate conteſt intereſts our wiſhes." P. 121.

"But a limited fragment of obſervations muſt not preſume to exhauſt what in itſelf is inexhauſtible; the features of invention are multiplied before me as my powers decreaſe: I ſhall therefore no longer treſpaſs on your patience, than by fixing your attention for a few moments on one of its boldeſt flights, the transfiguration of Raphael; a performance equally celebrated and cenſured; in which the moſt judicious of inventors, the painter of propriety, is ſaid to have not only wreſtled for extent of information with the hiſtorian, but attempted to leap the boundaries, and, with a leſs diſcriminating than daring hand, to remove the eſtabliſhed limits of the art, to have arbitrarily combined two actions, and conſequently two different moments.

" Were this charge founded, I might content myſelf with obſerving, that the tranſfiguration, more than any other of Raphael's oil-pictures, was a public performance, deſtined by Julio de Medici, afterward Clement VII. for his archiepiſcopal church at Narbonne; that it was painted in conteſt with Sebaſtian del Piombo, aſſiſted in his rival-picture of Lazarus by Michael Angelo; and thus, conſidering it as framed on the ſimple principles of the monumental ſtyle, eſtabliſhed in my firſt diſcourſe, on the pictures of Polygnotus at Delphi, I might frame a plauſible excuſe for the modern artiſt; but Raphael is above the aſſiſtance of ſubterfuge, and it is ſufficient to examine the picture, in order to prove the futility of the charge. Raphael has connected with the tranſfiguration not the *cure* of the maniac, but his *preſentation for it*; if, according to the Goſpel record, this happened at the foot of the mountain, whilſt the apparition took place at the top, what improbability is there in aſſigning the *ſame moment* to both?

" Raphael's deſign was to repreſent Jeſus as the ſon of God, and at the ſame time as the reliever of human miſery, by an unequivocal fact. The tranſfiguration on Tabor, and the miraculous cure which followed the deſcent of Jeſus, united, furniſhed that fact. The difficulty was how to combine two ſucceſſive actions in one moment: he overcame it by ſacrificing the moment of the cure to that of the apparition, by implying the leſſer miracle in the greater. In ſubordinating the cure to the viſion he obtained ſublimity, in placing the crowd and the patient on the foreground, he gained room for the full exertion of his dramatic powers; it was not neceſſary that the dæmoniac ſhould be repreſented in the moment of recovery, if its certainty could be expreſſed by other means: it is implied, it is placed beyond all doubt by the glorious apparition above; it is made nearly intuitive by the uplifted hand and finger of the apoſtle in the centre, who without heſitation, undiſmayed by the obſtinacy of the dæmon, unmoved by the clamour of the crowd and the puſillanimous ſcepticiſm of ſome of his companions, refers the father of the maniac in an authoritative manner for certain and ſpeedy help to his maſter on the mountain above, whom, though unſeen, his attitude at once connects with all that paſſes below, even if it had not been aſſiſted by the parallel geſture of another diſciple, referring to the ſame ſource of aſſiſtance his ſeemingly doubting companion; here is the point of contact, here is that union of the two parts of the fact in one moment, which the purblind criticiſm of Richardſon, and the flimſy petulance of Falconet, could not diſcover." Page 148.

The various peculiarities, in the ſtyle of theſe Lectures, will be moſt, and perhaps only, reliſhed by thoſe who admire alſo the eccentricity of the author's pencil; and to theſe we leave the defence of them: but all the honours to which a ſucceſsful effort to illuſtrate an elegant art can entitle him, in point of principles and judgment, we readily concede.

ART. X. *A Catalogue and detailed Account of a very valuable and curious Collection of Manuſcripts, collected in Hindoſtan, by Samuel Guiſe, Eſq. late Head Surgeon to the General Hoſpital at Surat: including all thoſe that were procured by Monſieur Anquetil Du Perron, relative to the Religion and Hiſtory of the Parſis, and many which he could not procure.* 4to. J. Nichols. 1800.

THIS collection of manuſcripts was made, we underſtand, by Mr. Guiſe while in India, with very great labour of reſearch, and at a very heavy expence, between the years 1788 and 1795. The volumes are now intended for ſale, and, we believe, have been offered with that view to the Directors of the Eaſt-India Company. They conſiſt of Arabic, Perſian, and Hindoo MSS. and, among the latter, is a very fine copy of the great work called the MAHABBARAT, of which Mr. Wilkins has preſented the public with an intereſting epiſode, called BHAGVAT GEETA. The prefatory advertiſement informs us that, except thoſe in the preſent collection, there are no PELHAVIC manuſcripts in England, and not more than four or five in ZEND. Theſe before us treat of the ancient religion and hiſtory of the Parſis, or diſciples of the great Zoroaſter, and many of them were purchaſed at a high price from the widow of *Darab*, who was the preceptor of the celebrated M. Anquetil Du Perron, while there are others in it which that induſtrious oriental ſcholar could not procure when in India. We are perfectly aware of the ſevere, perhaps too ſevere, ſtigma caſt on theſe writings by Mr. Richardſon, in his Diſſertation on the Languages and Manners of Eaſtern Nations, who brands theſe imputed productions of the Perſian law-giver as groſs forgeries, "the wretched fabrication of a modern Parſee DESTOUR *(prieſt)* who lived about three centuries ago;"* as well as his opinion relative to Anquetil Du Perron himſelf, who, he affirms, was impoſed upon, as well as Dr. Hyde, when they were taught to conſider the SADDER and the ZEND AVESTA as authentic originals; yet, while we think it our duty to notice this, we are willing and anxious to do every juſtice to Mr. Guiſe as a diligent collector, and a liberal encourager of eaſtern literature, by bringing ſo noble a collection over to his native country, and we ſincerely wiſh him a proper remuneration. The catalogue contains, on the whole, of Arabic and Perſian MSS. *ſeventy-ſeven*, many very finely illuminated,

* Diſſertation p. 12, oct. edit. Oxford, 1778.

and beautifully written; of MSS, in Zend, Pehlavi, and Sanſcrit, *fifty*, in all *one hundred* and *twenty-ſeven*; and each of theſe is accompanied with a ſhort deſcription of the contents, forming altogether a moſt valuable collection, that would do honour to the firſt library in Europe. As a ſpecimen of the manner in which our author has diſcuſſed their reſpective merits, we ſhall inſert his account of the VENDIDAD SADE, No. 42 of this collection.

"A very large and finely-written volume, in folio. The Vendidad Sadè, in Zend. folio, 696 pages. It includes alſo the Izeſchne Sade, and the Veſpered Sade.

"The word Vendidad, literally tranſlated, ſignifies ſeparated from the devil, i. e. contrary to the maxims of the devil, or the object of his hatred.

"This volume is called by the general name, Vendidad, though beſides what is termed the Vendidad, in a ſtrict ſenſe, it contains two other tracts of Zoroaſter, called the Izeſchne, and the Viſſpered.

"The Vendidad itſelf is the twentieth treatiſe of Zoroaſter, and contains a dialogue between Zoroaſter and Ormuſd, the Deity, who anſwers ſeveral queſtions which are put to him by Zoroaſter. In this book Ormuſd is called the Pure Being, who recompenſes, abſorbed in excellence, the Creator and righteous judge of the world, which ſubſiſts by his power.

"The work is divided into twenty-two chapters, which they call Fargards; and all which conclude with a prayer, which they call Eſchem Vohou, pure and excellent: theſe are the firſt words of the prayer, in the original language, which is thus tranſlated. "He who does good, and all thoſe who are pure, ſhall go to the manſions of abundance, which are prepared for them." The two firſt chapters, and the five laſt, contain a relation of hiſtorical facts, upon which the Parſſes found their faith: the reſt of the work conſiſts of their morals, policy, and legal ceremonies. In the ſecond chapter Ormuſd relates to Zoroaſter the origin of the world.

"The third chapter ſpeaks of works that are agreeable to the earth, or rather to the angel who governs it: as agriculture, breeding cattle, &c. removing out of the way the bodies of the dead, and ſuccouring the poor.

"The fourth chapter commands to render to the rich what has been borrowed: it treats alſo of different ſpecies of crimes called Meherderoudjs, becauſe they come from Detondj, the devil, oppoſed to Mahere, the angel who gives fertility to cultivated ground. They commit Meheroudj, when they break their word, and when they violate contracts; when they refuſe to pay couriers their hire, to reward the animals that aſſiſt in cultivating the ground, to pay the preceptors of youth, and the labouring peaſants, and neglect to water a piece of ground, when they have promiſed to do it.

"The fifth, ſixth, ſeventh, eighth, and ninth chapters, relate to particular ceremonies.

"The tenth chapter treats of the prayers which drive away devils: thoſe impure ſpirits preſide over the particular crimes and evils to which

which their names have relation: he that excites men to khaſchm, rage, is called Khaſchemi; he that rains ſtorms of vad, wind, is called Vate; and ſo of others.

"The eleventh chapter contains a particular account of the methods to be uſed in purifications; with reſpect to which the *Honover*, or word of God, is of the greateſt efficacy.

"The twelfth chapter treats of the prayers which the children or kindred of the dead are obliged to ſay, or cauſe to be ſaid, on their account.

"The thirteenth, fourteenth, fifteenth, ſixteenth, ſeventeenth, and eighteenth chapters, treat of particular ceremonies.

"The nineteenth chapter contains an account of the war between Ormuſd and Ahriman, and of the defeat of Ahriman by the Honover, or word of God. Ormuſd declares, that, at the end of the world, the works of Ahriman, i. e. devil, will be deſtroyed by the three Prophets, Oſchederhami, Oſchedermah, and Sſoſſo'ch.

"In this chapter ſomething is alſo ſaid of endleſs duration, and of the ſoul of God.

"Zoroaſter expatiates on what ſhall happen at the reſurrection; after this great event, the righteous and the wicked ſhall paſs over a bridge that ſeparates earth from heaven. This chapter concludes with the names of the devils.

"The twentieth chapter ſpeaks of the third Pocriodekeſch, that is, the third Prince of the firſt Dynaſty, a righteous and holy Prince, who aboliſhed the evil produced by the evil ſpirit: to this Prince Ormuſd gave the tree of health.

"In the twenty-firſt chapter, Ormuſd directs Zoroaſter to render the worſhip of prayer and praiſe to the ſupreme ox, and to the rain of which the angel Taſchter is the diſtributor, who ſubſiſts under the form of an ox.

"The rain is drawn from the rivers Pherat and Varkaſs; and in conjunction with the ſun, "who, like a proud courſer, ſprings from the ſummit of the mountain Albordy," renders the earth fruitful.

"The twenty-ſecond chapter contains the miſſion of Zoroaſter. Ormuſd ſends him with the angel Nerioſſengul into Irman, which, in Zend, is called *Erimenæ*.

"The ſecond work contained in the *Vendidad Sade* is the *Izechne*, which the Parſſes in general conſider as a complete treatiſe. The word *Izechne* ſignifies bleſſing accompanied with praiſe, which is the general form of the prayers uſed by the Parſſes. The *Neaeſch* expreſſes the humility of the perſon who recites it; the Ieſcht contains a pompous eulogium of the being to whom it is addreſſed; the *Ieſcht* is offered up with more ſolemnity, and is thought to be more efficacious: water, which is conſecrated to certain ceremonies, is alſo called Ieſchtee water, and it is ſuppoſed to have a particular virtue, which gives it an influence over the ſoul. If the prayer includes a petition, it is called an Aſergan.

"This Izchne conſiſts of ſeventy-two chapters, which are called Ha. Ha is a contraction of Hatam, the ſecond word of the expreſſion *Ienjube Hatam*, ſo let it be. A form of words equivalent to our amen, with which every chapter of the Izchene is concluded.

"The

"The work is divided into two parts; the firſt, which contains twenty-ſeven chapters, relates to the Supreme Being, his word, and his creatures: the other part, which contains forty-ſeven chapters, conſiſts of prayers addreſſed to Ormuſd and his angels; and in theſe the neceſſities of mankind are particularly mentioned. This work is, in general, more a liturgy than any other.

"The Izeſchne alſo contains the eulogy of the ſun, of fire, and of water, of the moon, and the five gahs. The gahs are the five days which the Parſſes add to the three hundred and ſixty days of the year, becauſe their law conſiſts of twelve months, each of which has thirty days.

"The Izeſchne concludes with the eulogy of Seroſch, the angel of the terreſtrial world, who watches over it for its preſervation.

"The third work, contained in the Vendidad Sade, is the Viſſipered. If this treatiſe ſhould be thought incomplete, it may be taken as a part of the Bagantaſſi, the fifteenth work of Zoroaſter, which contains an eulogium on the creatures created by God.

"Viſſipered ſignifies knowledge of all. This work conſiſts of twenty-ſeven ſmall chapters, which are called Carde, i. e. portions.

"Zend is the name of the character of the Aveſta, though it is generally put for the language itſelf in which the works of Zoroaſter were written.

"A copy of the Vendidad Sade in Zend is in the Bodleian Library at Oxford: it was brought from Bombay by the Rev. Mr. Richard Cobbe in 1723, which with Mr. Guiſe's Copies, are the only ones to be found in Britain." P. 8.

Such are the ſingular and heterogeneous dogmas of the Vendidad, and whether compoſed by Zoroaſter or a modern prieſt, from the traditional doctrines treaſured up among the ſage philoſophers of the Higher Aſia, the work is curious and valuable. Of the authenticity of thoſe MSS. compoſed in Sanſcrit, or ancient Hindoo, no doubt can ariſe, and the complete copy of the Mahabbarat alone, in four folio volumes, and containing 3600 pages, of which the collector ſays few can be obtained perfect, is worth, we are credibly informed, nearly half the ſum, 600 guineas, demanded for the whole collection. Amidſt the unbounded affluence which the Eaſt has of recent years poured upon us, and the predominant taſte daily ſpreading wider for oriental literature, our wonder is, not that ſo precious an aſſortment of the beſt productions of the Aſiatic Muſe ſhould want a purchaſer, but that it ſhould remain a day, or an hour, undiſpoſed of.

ART.

ART. XI. *An Hiſtorical Account of Beauchief Abbey, in the County of Derby, from its firſt Foundation to its final Diſſolution. Wherein the Three following material Points, in Oppoſition to vulgar Prejudices and Opinions, are clearly eſtabliſhed: 1ſt. That this Abbey did not take its Name from the Head of Archbiſhop Becket, though it was dedicated to him. 2d. That the Founder of it had no Hand in the Murder of that Prelate; and, conſequently, that the Houſe was not erected in Expiation of that Crime. 3d. The Dependance of this Houſe on that of Welbeck, in the County of Nottingham; a Matter hitherto unknown. By the late Rev. Samuel Pegge, L L. D. F. S. A.* 4to. 266 pp. 18s. Nichols. 1801.

THIS work was given by the author to his ſon, the late Samuel Pegge, Eſq. F. S. A. who died during the progreſs of the impreſſion. After a ſhort ſuſpenſion it has been given to the public, by the worthy author of the Hiſtory of Leiceſterſhire.

Beauchief, the ſubject of this antiquarian reſearch, was one of the leſſer Monaſteries, but its hiſtory will nevertheleſs prove exceedingly intereſting to all who are curious in our monaſtic antiquities. This convent alſo had lands and tenements in the pariſhes immediately contiguous, namely, Dore, Sheffield, Norton, and Dronfield, ſome eſtates in Nottinghamſhire and Leiceſterſhire, as well as much intereſt in ſeveral towns and villages leſs remote. Some inſtruction and amuſement may therefore, as the author preſumes, be communicated, if not to the more learned antiquaries, at leaſt to ſuch as may happen to live in the neighbourhood, or be in actual poſſeſſion of many of the Abbey lands.

The contents are divided into ſeven chapters, with an appendix, of which chapters the general ſubjects are theſe.

We uſually call the celebrated prelate Thomas *a* Becket, but this is erroneous; his proper appellation was Thomas Becket. He became a great and general Saint; but the name of Beauchief does not originate from him, the place was ſo called before his time. It took its name from the nature of the place where it ſtood, in like manner as Beauchamp, Beaumont, Beaupré, Beaulieu, &c. The Abbey was not founded to atone for bloodſhed. Fitz-Ranulph, the accomplice in the aſſaſſination was not the founder, it was another Fitz-Ranulph. The ſituation of the Abbey is minutely deſcribed, its extent, value, bounds, and park; it was ſacred to the Virgin Mary, as well as to Becket; it was a Abbey and not a Priory. We are informed of the number of canons, their offices, and patrons;

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we have alſo an account of the rectories and vicarages in its patronage, its temporal eſtate and beneſactions. The volume concludes with an account of the diſſolution of the Abbey, and its ſubſequent hiſtory to the preſent time.

" Fitz-Ranulph, notwithſtanding the authority of the great names of Dugdale and Tanner, was no accomplice in the murder of Becket. And I find a ſuſpicion of this ſort had entered the breaſt of Dr. Thoroton, the Nottinghamſhire hiſtorian; ſince he, ſpeaking of Ranulph, expreſſes himſelf with diffidence in regard to this fact: " He is *reported* (how truly I know not) to be one of thoſe who committed that foul murder on Thomas Becket, the archbiſhop of Canterbury: for which (beſides two others) he built the Abbey of Beauchief in Derbyſhire." Dr. Thoroton writes this from *J. B.* who makes the founder of the abbey at Beauchief no better than a common aſſaſſin or bravo.

" Biſhop Tanner evidently copies Sir William Dugdale; and Sir William takes his account from Mr. Kniveton. Dr. Thororon takes his report from *J. B.* a perſon unknown to me; inſomuch that the whole buſineſs ſeems to reſt upon the credit of Mr. Kniveton and *J. B.* who both, I dare ſay, have only followed common rumour and ſurmiſe: for it is by all authors agreed, there were but four perſons concerned in Becket's murder, Reginald Fitz-Urſe, William de Tracey, Hugh de Morevilla, and Richard Brito. But might not other perſons, as well as the four principals, be engaged in the bloody buſineſs? this is the opinion of Sir William Dugdale. But ſurely a perſon of Fitz-Ranulph's rank and conſideration, a baron, and of the beſt note amongſt them (for the reſt were only knights), would certainly have been mentioned had he been preſent. In corroboration of this reply, I beg leave to obſerve, he infallibly would have been called to account, and puniſhed for the crime equally, or perhaps more ſeverely, than the others, had he been one of the company. It does not appear, however, that he was; on the contrary, we behold him a nobleman of great dignity, opulent, and flouriſhing. The perpetrators of this tragedy were all ordered immediately out of the kingdom, and their eſtates would of courſe be ſeized and confiſcated; ſo that, if Fitz-Ranulf had been one of the party, he never would have had it in his power to found a monaſtery.

" But was there not a Robert Fitz-Ranulph combined with the aſſaſſins at Canterbury as a fauter and abettor, as Sir William Dugdale ſuggeſts above? I anſwer, there was one *Randolph del Broc*, or of the *Brook*, who, as Gervaſius and Fitz-Stephen tells us, kept *Saltwode* Caſtle in Kent for the king, at the time of the Archbiſhop's murder; and there the conſpirators, after their landing in England (for they came out of Normandy, where the king then was), were received and lodged, and thence went upon their evil deſign to Canterbury. Radulphus de Diceto farther ſays, that *Robertus de Broc* and his accomplices, immediately after the murder had been committed, " pillaged the archbiſhop's houſehold furniture, the garments of his clerks and ſervants, and the utenſils of the offices, &c." This Robert de *Broc* was therefore, though not with the four knights, yet one of their partizans;

tizans; and being the ſon of Randolph de Broc; here is a Robert Fitz-Randolph, or Fitz-Ranulph; but then he could not poſſibly be the ſame perſon with our founder. Robert and his father are called *de Broc*, or *del Broc*, that is *of the Brook*; but Dr. Thoroton, Sir William Dugdale, and Dr. Fuller, who have occaſion to ſpeak much of this family of Fitz-Ranulph, never deſcribed it by that name. Again, as Robert the founder and his father Ranulph were Barons and Lords of Alfreton, of which we are well aſſured, it is very ſtrange they ſhould not be called ſo by the old hiſtorians, rather than by the obſcure and vulgar name of *de Broc*. In ſhort, theſe *de Brocs* appear to me to have been Kentiſh people, and not of Derbyſhire or Nottinghamſhire; for Robert, a ſhort time before the commiſſion of Becket's murder, cauſed one of the archbiſhop's working-horſe's tails, by way of inſult and deriſion, to be cut off (for which the archbiſhop excommunicated him on the Chriſtmas-day following) an act which does not in the leaſt accord with the dignity and character of a high Sheriff, or the great Baron of Alfreton; but may well enough comport with the rank and ſtation of Robert de Broc, who, as Fitz-Stephen informs, and he probably perſonally knew him, had been a clerk, and afterwards a monk, but deſerted his profeſſion, and returned into the world. He had a nephew called John, as Fitz-Stephen alſo relates, but no ſuch perſon appears in the genealogy of the family of De Alfreton inſerted below. This nephew, moreover, went by the name of *Broc*, which at that time, it ſeems, was the common and well-known ſurname of the family; and yet our chartulary, though it mentions ſo many of the lineage of *De Alfreton*, is quite a ſtranger to it. One may reaſonably therefore conclude, that Robert de Broc, and Robert Fitz-Ranulph the founder, were two different individuals; that the former was but a mean perſon in compariſon, whilſt the latter was a nobleman of a conſiderable landed eſtate, as will appear hereafter, and had no ſhare at all in the murder of archbiſhop Becket, either as a principal, an accomplice, or even an acceſſary.

" But after all, what occaſion was there for ſeeking out for ſo horrible a motive for Fitz-Ranulph's foundation, as compenſation for blood, when there was ſo fair, ſo laudable, and ſo innocent an inducement to it? I ſpeak in regard to the ſenſe and notions of the times. The zeal of Chriſtian piety was very blind and miſguided in the twelfth century, and the ſtream of it was turned moſt outrageouſly on the erection of religious houſes. Were not the praiſes, the miracles, the pre-eminence of this novel and brilliant ſaint, St. Thomas of Canterbury, daily ringing in men's ears all over the kingdom? were not theſe reaſons, all laid together, a ſufficient incitement for a pious founder to proceed upon, without recurring to any other baſeleſs and chimerical fancies, which, upon enquiry, as we have ſeen, have no foundation in the truth of hiſtory, but are all built upon mere imagination and ſurmiſe, the bare and miſtaken name of the abbey, and that St. Thomas happened to be the patron-ſaint, and, in fact, upon nothing better than downright vulgar error? In ſhort, it ſeems to be illiberal, uncandid, and uncharitable, to judge otherwiſe; and if any of the better ſort of people have been drawn or induced to do ſo, it was becauſe they were miſled by the great authorites above-mentioned,

Sir

Sir William Dugdale, Dr. Thoroton, and Bishop Tanner; all of whom, with due deference in general, in this case we make no difficulty to reprobate and discard.

"Having thus endeavoured to disprove and eradicate these *veteres anias* from men's minds, to wipe away the vile and ugly aspersion of the founder's having dipped his hands in blood, and to clear his character to satisfaction, as we hope, on that head; we seem to be at liberty to proceed on delivering those few memorials relative to him, which we have been able to recover." P. 14.

An appendix with a copious index is subjoined, and we have no scruple in giving our opinion, that this publication is a valuable addition to the stores which we at present possess of antiquarian knowledge.

ART. XII. *Introduction to the New Testament. By John David Michaelis*, &c.

(Concluded from vol. xx. *p.* 673.*)*

HAVING, on a former occasion, given a general view of the contents of these additional volumes, we shall now proceed to a more particular notice of a few parts. We begin by laying before our readers a specimen of Michaelis's manner, in his historical account of the Epistles of St. Paul to the Thessalonians.

"*Of the Time when St. Paul wrote his first Epistle to the Thessalonians.*

"The two Epistles to the Thessalonians are the next in point of chronology to the Epistle to the Galatians. Thessalonica, originally called Thermæ, till its name was changed by Philip, in consequence of a victory over the Thessalians, was in the time of St. Paul the capital of Macedonia. In this city was a very numerous colony of Jews, and their synagogue was so celebrated, that St. Luke* calls it by way of eminence η συναγωγη, or, the synagogue: and even to this very day Salonike, as the place is now called, abounds with Jewish families. Now, as the Jews were the first persecutors of Christianity, we see the reason why the Thessalonian community was more exposed to persecution than any other.

"St. Paul preached the Gospel at Thessalonica, after he had taught at Philippi†, and in the same year in which he wrote his Epistle to the Galatians. Some few among the Jews received the Gospel, and the Apostle endeavoured to prove to them the truth of Christianity from the prophecies of the Old Testament‡. But a great number of

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" * Acts xvii. 1. † Acts xvii. 1. ‡ Ver. 2—4."

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the heathens, who, though they had not been circumcised, had learned to worship the one true God, and are therefore called σεβομενοι Ἑλληνες, became converts to Christ. Hence the majority of this church consisted of native heathens, who had formerly been idolaters*; and it is not improbable that Christianity had been propagated even among the idolatrous heathens. The Jews ever jealous of the admission of the gentiles to the same privileges with themselves, were highly offended with the Apostle's conduct, and raised therefore such a disturbance, that St. Paul and Silas were obliged to quit Thessalonica after a residence of only three weeks. Not content with driving St. Paul from Thessalonica, before the Christian community was thoroughly established, they carried their malice so far as to follow him even to Beroea: which place they obliged him likewise to quit, and to fly to Athens. Silas and Timothy staid behind at Beroea, but they received orders from St. Paul to follow him as soon as possible†: and at Athens St. Paul waited for them‡. Their actual arrival there is not mentioned by St. Luke§: but that they really came thither to St. Paul appears from 1 Thess. iii. 1, 2. Timothy however staid only a short time with St. Paul, who sent him back to Thessalonica‖: and before Timothy's return St. Paul had left Athens, and was gone to Corinth, where Timothy followed him¶.

" Now as St. Paul has mentioned, in his first Epistle to the Thessalonians, not only Timothy's departure to Thessalonica, but likewise his return**, it follows that this Epistle was written, not at Athens, as the subscription imports, but at Corinth, where St. Paul spent a year and a half. I once thought it probable, that the Epistle was written during the former part of this period: but it appears to me at present, that he wrote it rather in the latter part of this interval, after he had made several excursions from Corinth. St. Paul says to the Thessalonians, ch. i. 7, that their conduct was such, as made them an example for all the believers in Macedonia and Achaia, and ver. 7, 8, 9, he adds, " For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith in God is spread abroad, so that we need not speak any thing: for they themselves shew of us what reception we had with you, and how ye turned to God from idols, to serve the living and true God, and to wait for his son," &c. From this passage we must conclude that St. Paul had been in various places, after he had founded the church at Thessalonica: and it is not improbable, that during the year and an half abovementioned he made several excursions from Corinth, one of which was perhaps to the island of Crete, as I shall endeavour to shew in the chapter which relates to the Epistle to Titus. Further, in ch. ii. 17, 18, he says, " But we, brethren, being taken from you a short time in presence, and in heart, endeavoured the more abundantly to see

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" * 1 Thess. 1, 9. † Acts xvii. 14, 15. ‡ Acts xvii. 16.
§ St. Luke's silence in respect to this matter is not extraordinary, because he was not present with St. Paul at Athens, having staid behind at Philippi. See above, ch. vi. sect. 3.
‖ 1 Thess. iii. 1—5. ¶ Acts xviii. 5. ** 1 Thess. iii. 1—6."

your

your face with great deſire. Wherefore, we would have come unto you, even I Paul, once and again, but Satan hindered us." Since therefore St. Paul had ſeveral times formed a reſolution of reviſiting Theſſalonica, and had ſeveral times been prevented*, it is evident that this Epiſtle was written, neither ſoon after St. Paul's arrival at Corinth, nor even ſoon after Timothy had arrived there from Macedonia. The particular year of the Chriſtian Era I cannot pretend to determine: for theſe determinations, as I have already obſerved†, are very precarious. But if the Epiſtle to the Galatians was written at the end of the year 49, the firſt Epiſtle to the Theſſalonians was written probably about the year 51." Vol. iv. p. 23.

If the reader would ſee a paſſage in this quotation moſt admirably illuſtrated by a previous writer‡, let him turn to the *Horæ Paulinæ* of our acute and able countryman Mr. Paley, in the remarks on the firſt Epiſtle to the Theſſalonians, No. IV. p. 300, where he will ſee the beſt poſſible comment on theſe words of Michaelis, "their actual arrival there (at Athens) is not mentioned" to "Timothy followed him."

The additions of the tranſlator of Michaelis conſiſt (as was partly ſaid before) of notes, extending as far as Chap. VI. Sect. 7, and occupying by themſelves 160 pages; and the "Diſſertation on the Origin of the Three firſt Goſpels," extending to 243 pages. Theſe additions form the whole ſecond Part of Vol. III. To give a ſpecimen of the care and ingenuity of the tranſlator in illuſtrating his author, ſeems here to be a demand of juſtice upon us. We ſhall ſelect, for that purpoſe, his note on the following words of Michaelis. "From a compariſon of ch. i. 8, with 1 Chron. xxiv. 10, we find that the annunciation of the birth of St. John happened in the fourth month of the Jews, which correſponds nearly to our July; conſequently, the conception of St. John (which took place ſoon after the return of Zacharias from the ſervice of the Temple) in the month of Auguſt; whence it appears, that John was born in May, and Jeſus in October." Vol. iii. p. 37. Mr. Marſh has three notes on this paſſage; but the firſt, containing the leading matter, is what we ſhall take.

"This inference our author probably deduces from the following facts. Firſt, Zacharias, the father of John the Baptiſt, was a prieſt

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"* By what accidents he had been prevented St. Paul does not ſay: but as during the courſe of his life he thrice ſuffered ſhipwreck (2 Cor. xi. 25.) it is not impoſſible that one of them happened in the interval which elapſed between his departure from Theſſalonica and the writing of his firſt Epiſtle to the Theſſalonians.

† Ch. xi. Sect. 1."

‡ Or at leaſt a writer unacquainted with what this author had ſaid.

of

of the courſe of Abia (Luke i. 5.) Secondly, Zacharias was in the execution of his office in the temple, when the angel Gabriel appeared to him, and announced that his wife Eliſabeth would bear him a ſon, who ſhould be called John (Luke i. 8—13.) Thirdly, the prieſts, who ſerved in the temple, were divided by David (1 Chron. xxiv. 3—19.) into four and twenty claſſes, each of which ſerved in its courſe, and the eighth was that of Abia (ver. 10.) Now the Jewiſh eccleſiaſtical year began with the new moon, which was neareſt to the vernal equinox, and conſequently their fourth eccleſiaſtical month, or Tammus, correſponded in part to our July. But whether our author's inference, that the claſs of Abia was in office in the month of Tammus, is valid or not, depends on the two following queſtions. How many days did each claſs ſerve at a time? And at what part of the year did the firſt claſs begin its office? If we divide the Jewiſh year into four and twenty equal parts, and ſuppoſe that each claſs ſerved about fourteen days, and likewiſe ſuppoſe that the firſt claſs came into office at the beginning of the eccleſiaſtical year, or on the firſt of Niſan, the claſs of Abia, which was the eighth, was of courſe in office in the latter half of the fourth month. Both of theſe ſuppoſitions muſt have been made by our author; otherwiſe I do not ſee in what manner he can have come to this concluſion. But though no mention is made in 1 Chron. xxiv. of the duration of the office of each claſs, Joſephus expreſsly declares, (Antiq. Lib. VII. c. 14, § 7,) that according to the inſtitution of David, each claſs ſerved only *one week* at a time: διεταξε τε μιαν ωατριαν διακονισθαι τω Θεω επι ημεραις οκτω, απο σαββατου επι σαββατον. And a few lines afterwards he adds, that the arrangement made by David was ſtill retained at that very day: και διεμενεν ετος ο μερισμος αχρι της σημερον ημερας. But if each of the four and twenty claſſes ſerved only one week at a time, each of them muſt have ſerved twice in the year. However certain therefore we might be as to the month, when the firſt claſs went into office, it muſt be wholly impoſſible to determine the month, in which Zacharias had the viſion in the temple, becauſe we have no data whatſoever, by which we can determine, whether his turn at that time was the firſt or the ſecond in the year. All that we can affirm with certainty is, that it was either in the eighth or in the thirty-ſecond week, but which of the two muſt remain undecided." Vol. iii. Part ii. p. 50.

The accuracy and ability diſplayed in theſe notes cannot be too highly commended; and the biblical ſtudent will doubtleſs look, with ſome anxiety, for the time when the fourth of theſe volumes ſhall receive its illuſtration from the tranſlator, in the ſame manner as the former parts. As we could do no more by a multiplication of ſpecimens, than illuſtrate the general truth which we have here acknowledged, and which, with reſpect to the two firſt volumes, the public has long acknowledged, that Michaelis, an acute and able writer, has found a tranſlator and commentator well worthy of him, we ſhall now proceed to examine a part of the work, which ſtands in a peculiar light, being an original production of the tranſlator, on a ſubject cloſely connected with the principal book.

The reader will of courſe underſtand us to mean Mr. Marſh's "Diſſertation on the Origin and Compoſition of the Three firſt Canonical Goſpels," a tract occupying by itſelf 243 pages, and forming much the larger diviſion of the ſecond part of vol. iii. It may be proper here to ſtate, that the whole enquiry into the *origin*, as it is called, of the three Goſpels of St. Matthew, St. Mark, St. Luke, takes its riſe from a deſire to account both for the verbal ſimilarities, and for the occaſional differences, which appear in the parallel accounts of theſe three Evangeliſts, where they relate the ſame diſcourſes or tranſactions. This attempt has been carried on with great earneſtneſs in Germany, like many other minute and curious enquiries, and Mr. Marſh has manifeſtly been led to form a new hypotheſis upon the ſubject, by being converſant with thoſe which had been propoſed before, and by the hope of being able to offer ſomething not liable to the objections, which his ſagacity naturally ſuggeſted to thoſe of the German writers. An Engliſh critic, or ſtudent in theology, will be inclined to aſk, whether it be neceſſary that we ſhould be able to account entirely for theſe appearances? Whether the teſtimonies that we have to the authenticity, and authority of the Goſpels, their early and univerſal reception by the church, which did not admit writings without full examination, be not ſufficient to compel us to receive them, though there ſhould be difficulties reſpecting the arrangement and phraſeology of thoſe narratives, which we ſhould find ourſelves unable to ſolve? The German critics ſeem not to think ſo; and Mr. Marſh, deeply verſed in their writings, appears ſo far to have caught their ſpirit, as to entertain no doubt that the ſolution is important, and even neceſſary; but that it remained to complete the work, by a more fortunate or judicious conjecture than had yet been made. The opinion moſt commonly received has been, that one or two of the three firſt Evangeliſts had copied from the third, or one from the other two; but which was the original, and which the copyiſts, has been variouſly conjectured. To this opinion (beſides that it weakens the teſtimony of the Evangeliſts, by reducing three to two, or even to one) there are various objections, which are ſtated in the ſtrongeſt manner by Mr. M. in the ſecond chapter of his diſſertation. Le Clerc appears to have been the firſt divine who threw out an idea, that the Evangeliſts might have uſed ſome common document or documents, which might have occaſioned them to adopt ſo frequently the ſame terms, and forms of expreſſion*. This idea, after

* Hiſt. Eccles. Sæc. 1. Ann 64. § 11, &c. cited by Mr. Marſh, p. 19. This opinion he mentioned alſo in the Bibliotheque ancienne et moderne.

after having been almost unnoticed for a long course of years, was again taken up in Germany by Professor Koppe, by Michaelis, in his fourth edition of his Introduction, and by others, whom Mr. Marsh has enumerated; but more particularly by Eichhorn, who, with great labour, went deeply into the investigation of the subject, and with much ingenuity drew up a statement of 42 sections of evangelical history, which, being contained in all the three Evangelists in question, he supposed to have been all in the original document. They form a tolerably well-connected history of the Incarnation and Ministry of our Saviour. This common document, from which three Evangelists drew materials, Eichhorn supposed to be in Hebrew or Chaldee. Mr. Marsh, after many preparatory steps, assigning reasons for the rejection of other hypotheses, and various forms of this hypothesis, proposes his own in the following terms; marking the common Hebrew document by the sign א, and certain translations of it, with more or less additions, by α, β, &c.

"St. Matthew, St. Mark, and St. Luke, all three used copies of the common Hebrew document א; the materials of which St. Matthew (who wrote in Hebrew) retained in the language in which he found them, but St. Mark and St. Luke translated them into Greek. They had no knowledge of each others Gospels; but St. Mark and St. Luke, besides their copies of the Hebrew document א, used a Greek translation of it, which had been made before any of the additions α, β, &c. had been inserted. Lastly, as the Gospels of St. Mark and St. Luke contain Greek translations of Hebrew materials, which were incorporated into St. Matthew's Hebrew Gospel, the person, who translated St. Matthew's Hebrew Gospel into Greek, frequently derived assistance from the Gospel of St. Mark, where St. Mark had matter in common with St. Matthew; and in those places, but in those places only, where St. Mark had no matter in common with St. Matthew, he had frequently recourse to St. Luke's Gospel." P. 195.

This statement, it should be observed, is accommodated with great attention, to particular circumstances which the author has pointed out in the former parts of his Dissertation; but it must also be stated, that besides this first Hebrew document א, and its translations, Mr. Marsh supposes also a supplemental Hebrew document ב, which contained a collection of *precepts*, *parables*, and *discourses*, not in chronological order, which he

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derne. "Pour moi, je suis persuadé que S. Marc n'avoit point vu l'Evangile de S. Matthieu, mais qu'il s'etoit servi de quelques memoires communs; ce qui avoit fait qu'ils avoient souvent employé les mêmes termes. J'en ai parlé dans ma dissertation sur les quatre Evangelistes." T. ii. p. 338.

calls a Παραλογια. This he conceives to have been uſed only by St. Matthew and St. Luke, who had copies of it differing from each other.

Suppoſing ſuch a theory to be neceſſary, for accounting for the verbal ſimilarities and differences of the three firſt Evangeliſts, which we by no means admit, the obvious fault of this hypotheſis is its extreme complexity. Here are two Hebrew documents, and ſeveral Greek verſions with additions gratuitouſly ſuppoſed; which even the practice ſo common with this author of uſing algebraical notations, can hardly enable the reader to diſtinguiſh from each other. To deſcribe the ſources of St. Matthew's Goſpel by this method, he employs no leſs than ſeven of theſe marks; namely, א, α, γ, A, Γ¹, ב, and Γ². Beſides theſe, there are the marks peculiar to St. Luke, or St. Mark, β, B, and א; in all, ten different ſigns, ſtanding for ſeparate documents, or modifications of documents; and all theſe gratuitouſly ſuppoſed, without proof for the exiſtence of one among the number. This hypotheſis the author himſelf conſiders as ſimple; but we conceive that no other perſon whatſoever can coincide in that opinion. He ſays, with reſpect to the ſteps of this hypotheſis, that "there is no internal improbability attending any one of them: they are neither numerous nor complicated." Here we muſt certainly obſerve, that altogether they are numerous, and conſequently by the combinations ſuppoſed in their application become extremely complicated: and though no particular ſtep may be in itſelf improbable, yet the diſcovery of ten different ſources to certain works, by mere analyſis, not one of them being clearly mentioned or alluded to in hiſtory, is altogether of the very higheſt improbability, and forms ſuch a diſcovery as was never yet made in the world, and probably never will; becauſe, if not abſolutely impoſſible, it is ſo near it, that the mind can hardly fancy a diſtinction. Nor can we omit to ſay, that the author of the hypotheſis is rather too haſty in his mode of recommending it to general adoption. For, after ſhowing how it is applicable to the caſe of the Goſpels, as ſtated by himſelf, he concludes thus:

"It appears then, that the phænomena of every deſcription, obſervable in our three firſt Goſpels, admit of an eaſy ſolution by the propoſed hypotheſis. And *ſince no other hypotheſis can ſolve them all*, we may conclude that it is the true one."

In this ſhort ſentence there are many things liable to objection. In the firſt place, that the hypotheſis ſhould ſolve the phænomena or circumſtances, as conceived and ſtated by the author, is not at all extraordinary, ſince it was framed by himſelf

ſelf with thoſe views, and for that expreſs purpoſe, and conſequently muſt have been altered and modified by him in the formation, till he had adapted it completely to his own view of the caſe. That it would equally adapt itſelf to an independent view of the circumſtances, taken by another perſon, is by no means clear. In the ſecond place, it cannot, we think, be allowed, that the ſolution thus gained is *eaſy*. On the contrary, it is ſo difficult, that, without the ſhort-hand marks which the author has borrowed from algebra, it would ſcarcely be capable of explanation. But thirdly, that no other hypotheſis can ſolve all theſe appearances, is an aſſumption of extravagant boldneſs, ſince we well know how inexhauſtible imagination is, in forming hypotheſes; and ſince the truth, if ever it ſhould be diſcovered, will probably ſolve them all with real ſimplicity and eaſe.

Into the arduous attempt to diſcover, by means of an aſſumed hypotheſis, the ſecret proceſs employed by the Evangeliſts in drawing up their Goſpels, Mr. Marſh has evidently been led by his familiarity with the German divines; and particularly by the example of his author Michaelis, and Eichhorn; to ſurpaſs whom, in their own plan of interpretation, would naturally be an object of his ambition. That he has ſurpaſſed them both in the ſubtlety and ingenuity of his ſyſtem, and in the ſkill with which it is developed, cannot, we think, be denied. But we conceive that the attempt itſelf was ſuperfluous, and one which in its very nature was ſuch as could not poſſibly be attended with complete ſucceſs. He has failed, therefore, only by attempting impoſſibilities; the only failure to which ſo much ingenuity is likely to be expoſed.

We ſhall now ſubjoin ſome account of the pamphlets which this hypotheſis has occcaſioned, as we promiſed in our former article on Michaelis. The account of the tract on the Apocalypſe we muſt defer, for want of room.

ART. XIII. *Remarks on "Michaelis's Introduction to the New Teſtament. Vols. III. IV. Tranſlated by the Rev. Herbert Marſh, and augmented with Notes." By Way of Caution to Students in Divinity.* 8vo. 43 pp. 1s. White, Hatchard, &c. 1802.

ART. XIV. *Letters to the anonymous Author of Remarks on Michaelis and his Commentator, relating eſpecially to the Diſſertation on the Origin and Compoſition of our Three firſt Canonical Goſpels. By Herbert Marſh, B. D. F. R. S. Fellow of St. John's College, Cambridge.* 8vo. 39 pp. 1s. Rivingtons. 1802.

ART. XV. *Remarks on Michaelis's Introduction, &c. A Second Edition. With a Preface and Notes, in Reply to Mr. Marsh.* 8vo. 114 pp. White, &c. 1802.

THE profeſſed object of the firſt of theſe tracts, which, though anonymous, is well worthy of attention, is to offer a caution to ſtudents in Divinity. The caution, as we underſtand it, is this, that they ſhould not ſuffer themſelves to be led by the example of Michaelis and his commentator, notwithſtanding the abilities of both, to give an undue weight to matters of minute reſearch, concerning the hiſtory of the Goſpels. That they ſhould adhere to the abundant teſtimony we have, for the authenticity and inſpiration of thoſe ſacred documents, though there ſhould be ſome particulars, reſpecting their compoſition, which they find themſelves unable to explain. Michaelis, on the contrary, is determined to find the Evangeliſts exact and regular hiſtorians, which ſeems to have been no part of their deſign; and is much more ready to give up their inſpiration (which, indeed, in one or two inſtances he ſeems deſirous to relinquiſh*) than to believe that they could have written without ſuch a plan as he is pleaſed to aſcribe to them. The author of the tract firſt ſpeaks of *Harmonies* (p. 8) which he allows to have their uſe; but contends, that the point is urged too far, when it is expected that we ſhould be able to arrange every minute paſſage in perfect conſiſtency, from ſuch independent narratives.

He next ſpeaks of St. Luke's Goſpel (p. 16) and oppoſes with force the idea of Michaelis, "that inſtead of being loſers we ſhould be real gainers, if we were to conſider St. Luke as a mere human hiſtorian." This, he ſays, is like expecting to add ſtrength to a fabric by pulling down one of its main pillars. The teſtimonies of internal and external authority for the Evangeliſts are equal, and if we uncanonize one, we put the reſt in the ſame danger. He then proceeds (p. 23) to conſider Mr. Marſh's hypotheſis, reſpecting the origin of the three firſt Goſpels, which he maintains to be very far from ſimple, and conſiders as very degrading to the character of the Evangeliſts, who are reduced by it to be "the mere copiers of copyiſts, the compilers from former compilations, from a farrago of Goſpels or parts of Goſpels, of unknown authority every one of them." He lays much ſtreſs on the total ſilence of the Chriſtian Church reſpecting the ſuppoſed documents; and points out that Juſtin

* See the firſt tract, p. 17.

Martyr,

Martyr, instead of referring to any such sources, under the name of ἀπομνημονεύματα τῶν Ἀποστόλων, expressly declares that he means the Gospels, ἃ καλεῖται εὐαγγέλια. With respect to the verbal resemblances, he throws out a suggestion well worthy to be pursued (p. 32); that they belong chiefly to the speeches or discourses of our Lord, which we may well suppose the Evangelists to have been anxious to recollect and preserve, with the utmost possible exactness. He supposes, for that purpose, frequent comparisons of their recollections, during their intercourse with each other, the imperfections of which were to be remedied, as far as necessity required, by the intimations of the Holy Spirit. This solution, if it should not in every particular remove the doubts or difficulties of minute enquirers, will do as much, perhaps, as we ought to expect in a matter of this kind.

Though the translator of Michaelis is treated with the utmost respect by this anonymous antagonist, the denial of his hypothesis has been considered by that writer as a gross affront. He has, therefore, addressed six Letters to him (our 14th article) in which, with a good deal of contemptuous style, he endeavours to prove him unfair in his attack, and incompetent to decide upon the question, or to give cautions to students in Divinity. This attack, far from being unrepelled, has occasioned a short Preface, and a considerable collection of Notes, to the second edition of the tract; in which the anonymous author, step by step, defends himself from the accusations of Mr. Marsh, and shows, in some very remarkable instances, that the fondness for his hypothesis has obscured the sagacity of that writer. He points out particularly, by quotations at large (p. 78) that Justin Martyr certainly did quote the Evangelists under the title of ἀπομνημονεύματα; and he answers a strong argument of Mr. M. that Justin Martyr has quoted from those *Memoirs* "what does not exist, either in sense or in substance, in any of our four Gospels." As the nature of this dispute does not admit of an exact account being given, without going into a very great extent, and as we, having professed ourselves adverse to Mr. Marsh's hypothesis, might be in danger of giving a partial view of the arguments, we shall here refrain; adding only, that we think the anonymous writer has shown himself amply to deserve that respect and deference, which Mr. Marsh is inclined to withhold from him, on the plea that he is anonymous; and that, whatever may be thought of the hypothesis, the caution to students in Divinity, not to give too much weight to such questions, is both useful in itself, and has been enforced with great ability.

ART. XVI. *The Mineralogy of Derbyſhire: with a Deſcription of the moſt intereſting Mines in the North of England, in Scotland, and in Wales; and an Analyſis of Mr. Williams's Work, intitled "the Mineral Kingdom." Subjoined is a Gloſſary of the Terms and Phraſes uſed by Miners in Derbyſhire. By John Mawe.* 8vo. 211 pp. 6s. W. Phillips. 1802.

IT is juſtly obſerved in the Preface to this volume, that

"Derbyſhire has ever been conſidered as one of the chief mining counties in the kingdom, and was known to produce lead ore at a very early period. Since the Roman invaſion, its mines have ſupplied the greateſt part of Europe with their produce. It appears that the Saxons introduced their method of working the mines, the riches of which recompenſed their labour; and the preſent mineral laws, cuſtoms, and technical phraſes are derived from them. Perhaps no country yet known produces ſo many veins as the mining tract of Derbyſhire; and the number of mines that have been ſunk in various parts is incredible." P. iii.

This author deſcribes himſelf as a native of Derbyſhire, reſident a conſiderable time in that county; and ſpeaks of having repeatedly viſited the mines of that, as well as of other parts of the kingdom; in conſequence of which, he was induced to publiſh his obſervations, with a view to guide the traveller to the moſt intereſting points, and to deſcribe thoſe objects to the mineralogiſt as they are preſented by nature. He acknowledges himſelf to be an obſerver addicted to no theory, and therefore leaves the ſcientific to form opinions according to their own ſentiments.

The work is divided into eighteen Sections, the titles of which are as follows: 1. Curioſities of Derbyſhire, particularly near Caſtleton. 2. Account of the Strata in Derbyſhire. 3. The ſubject continued. Further account of the Strata of Derbyſhire, particularly of the Limeſtone and Toadſtone. 4. Strata of the Mountains to the weſt of Caſtleton. 5. Account of the Adits or Galleries. 6. Obſervations on Cat Dirt. 7. Account of the Fluor Mine, and of the Manner of working that Mineral. 8. Account of other Minerals found in Derbyſhire. 9. Of the Lead Ores. 10. Account of the Ecton Copper Mine. 11. Deſcription of the Surface of the Country in Derbyſhire. 12. Some account of the Mines north of Derbyſhire. 13. Concerning ſome Mines in Scotland. 14. Tour from Glaſgow to Staffa. 15. Salt Mine of Northwich. 16. The Paris Mine. 17. Some other obſervations

vations in Wales. 18. An account of Mr. Williams's Book, called the *Mineral Kingdom*.—Gloſſary.

The deſcriptions of this work are illuſtrated by four copper-plate engravings.

In the firſt Section, this author gives a conciſe account of the general appearance of Derbyſhire; deſcribing its ſituation, its extent, its mountains, its remarkable buildings, its manufacturies, and its natural curioſities, ſuch as the Peak's hole, the Elden hole, the ebbing and flowing well near Caſtleton, &c.

"The noted cavern," he ſays, "of Peak's hole has been ſo often deſcribed that any further account would be ſuperfluous; but a ſhort deſcription may be allowed of another wonder of the Peak, not ſo generally known, concerning which marvellous ſtories have been told, and this plain account may at leaſt ſave the reader from impoſition. Elden hole in Peak foreſt, is a chaſm or fiſſure on the ſide of a limeſtone mountain, about 30 yards in length, and from 7 to 9 yards wide. The form is irregular, the depth about 60 yards, the ſtratum ſeparating at the bottom, with ſome communications of inconſiderable extent. Any miner could go down with eaſe, for a ſmall compenſation; he would call it a *ſhake*, *ſwallow*, or *opening*, as ſhall afterwards be explained." P. 8.

In the ſecond Section, which deſcribes the *mundus ſubterraneus*, or the ſtrata of Derbyſhire, Mr. Mawe obſerves, that thoſe ſtrata are ſingularly curious, and perhaps unlike any thing to be found on the continent, being conſidered by foreign mineralogiſts as often preſenting exceptions from the general rules obſervable in continental mines.

In this Section, beſides the general and particular deſcription of the ſtrata, the peculiarities by which they differ from ſimilar ſtrata in other places, are clearly and judiciouſly pointed out.

In the fifth Section, which deſcribes the adits, or galleries, or drains, to free the mines from water; it is curious to ſee the vaſt ſums that have been expended for the formation of thoſe ſtupendous works, without which the mines would have been either entirely, or in great meaſure, inacceſſible to the labourer. They at once diſplay the opulence, the knowledge, and the enterpriſing ſpirit of the nation.

The following deſcription of the mine of fluor, or what is commonly known under the name of Derbyſhire ſpar, taken from the ſeventh Section, will, we preſume, prove acceptable to our readers.

"It is impoſſible to account for the prodigious variety, and ſingular diſpoſition of the veins, and ſudden contraſts of the fineſt colours, which occur in this ſubſtance. Some of the pieces of fluor are a foot in thickneſs, and have four or five different and diſtinct veins; but ſuch large pieces are very rare. In general they are only about three

or

or four inches thick; and ſome preſent one ſtrong vein, while others ſhew many ſmaller. Such as diſplay a geographical figure, like a coloured map, are moſt rare, and valuable. Some varieties are much more looſe in their texture than others. The colouring matter has been generally thought to be iron, but I ſuſpect it to be aſphalt, which may perhaps contain pyrites in a decompoſed ſtate; but there are many ſingular varieties which have not undergone any analyſis. The fluoric acid is eaſily obtained by pulverizing the fluor, and putting it in a leaden retort, to which add its weight of any of the mineral acids. Apply a gentle heat, and the fluoric acid will appear as gas, which may be caught in a veſſel of the ſame materials with the retort. Its peculiar property of corroding glaſs and ſiliceous ſubſtances, is well known, and has been employed in France in engraving glaſs plates of ſingular beauty. It is alſo a noted flux for the lead ore, its very name being derived from its being ſo ready a mean of accelerating fuſion.

" Faujas de St. Fond has pronounced this ſubſtance to be the moſt beautiful in the mineral kingdom; and has particularly praiſed the elegance of the manufacture.

" In the looſe earth of the caverns are found rounded nodules of lead ore, ſometimes called potatoe ore; and there is in the ſame mountain a pipe vein of calcareous ſpar, one of which contained lead ore, which was worked as at M, called the Miller mine. The limeſtone that compoſes the whole is full of marine exuviæ. This mountain, as I before obſerved, reaches ſouthward to the Winnets, where it is ſeparated from the Long Cliff by a deep ravine, in which is the road to Mancheſter.

" The rocks on the ſide of the road are ſtupendous, and in many places perpendicular, running in all directions, and forming immenſe caverns. The mines of this mountain afford the greateſt variety of mineralogical information of any which I have yet ſeen. The veins themſelves, the frequent obſtruction of their directions, and the diſlocation of the ſtrata, with the heterogeneous ſubſtances found in the immenſe caverns, preſent matter for great ſtudy and curious obſervation.

" The acceſs into the mine of fluor is tolerably eaſy, deſcending about 60 yards down ſteps, amid limeſtone. Proceeding about 30 yards deeper, by an eaſy route, you arrive at a moſt beautiful cavern, beſet with delicate white ſtalactite, which, to the imagination aſſumes a variety of figures. At a ſmall diſtance further, you are led into a cavern yet more grand, in which ſome ſtalactites, hanging perpendicularly from the roof of the projecting rock, form a ſtriking ſemicircle; the black walls of the mine contraſt with the ſnow white ſtalactites, and conſtitute a ſcene ſurpaſſing deſcription. Hence you are led into a variety of intereſting caverns, veins, &c. and the guide will be ready to give every information to the curious viſitor, without any wiſh to delude him by fabulous wonders, or intereſted error." P. 71.

The Ecton copper mine being the only one of any conſequence in Derbyſhire, the following extract from the tenth Section will probably gratify our readers.

" The famous vein of copper ore called Ecton mine, lies near Hartington, being what the Germans call a *ſtock work*, and the only one

one in this kingdom. It is ſituated from the ſurface to the bottom in a blackiſh brown limeſtone, the ſtrata of which are in the greateſt confuſion, extremely irregular, and running in all directions, as the reader may judge from the annexed plate.

"This mine was probably worked at a very early period; it is one of the deepeſt in Europe, and it is now worked to the depth of 220 fathoms or 1320 feet; during the time it produced the greateſt quantity of ore, the profits were immenſe.

"This work ſeems very different from the generality of veins; it has the appearance of large cavities or openings in the ſtratum filled with copper ores, &c.

"There are ſome few other mines in the neighbourhood of little conſequence.

"This mine was extremely productive, and at one time employed more than 1000 people; the rich ore was in amazing large heaps, being in ſome places 70 yards broad, in others not above ten. It was ſmelted at Cheadle, where coals are more plentiful; and the copper is greatly eſteemed, and much in requeſt for large boilers, &c. being more ductile than any other." P. 121.

We ſhall only tranſcribe one more paſſage, containing a pleaſing deſcription of the very curious iſland of Staffa; which, being ſhort, may allowably be added to thoſe already given of that celebrated natural object*.

"Staffa," Mr. Mawe ſays, "is a bold high iſlet, riſing nearly perpendicular in many places; being about a mile long, and one eighth of a mile broad. It is almoſt ſurrounded by perfect baſaltic columns in different directions, and of unequal magnitude; they are in general perfectly diſtinct and detached from each other. The more earthy parts in the hollows conſiſt of a ſingular ſpecies of mandel ſtone, of a dark dirty brown colour, full of holes, many of which contain calcedony, zeolite, and olivin. Zeolite appeared very ſcarce, and I never found any deſerving the name of a good ſpecimen.

"The ſummits of baſaltic priſms appear above the graſs in one part of the iſland. The boat generally lands you on baſaltic columns, which are even with the water; from which you walk on others, riſing in regular ſucceſſion, and ſerving the purpoſe of ſteps, until you arrive at the height of the iſland.

"Near the cave of Fingal the columns are of great height, ſome perpendicular, others bending. Oppoſite there is the iſland of Booſhala, which is compleatly formed of columns in all directions; but leſs than thoſe of Staffa, from which it is ſeparated by a narrow ſound, very deep, though not exceeding ten yards wide.

"The ſea almoſt continually beating againſt the weſtern end of the iſle, may probably have formed a cave which is ſituated there; it may be entered with a boat in fine weather, the water in it is deep, and a great ſurf runs in high winds. The approach and entrance to the

* See Dr. Garnett's account, in the Brit. Crit. vol. xvi. p. 616.

cave

cave are by walking on baſaltic columns, that alſo form a path to the end, which may be 60 or 70 yards.

" Its breadth at the entrance about 12 or 15 yards, its height about 20 yards, depth of the water in the cave from 10 to 15 feet.

" The conſtant humidity of the cavern cauſes the tops of the columns which form the path to be extremely ſlippery; they are alſo at unequal diſtances, and unequal in height, ſome being a foot or more higher than others, and the width being only the diameter of a column, which renders this not one of the ſafeſt roads for a traveller, as one ſlip would plunge him into 10 or 15 feet water, with the additional danger of a violent ſurf that would render ſwimming uſeleſs. I would adviſe the viſitor, whoſe curioſity may lead him to the far end, to take off his boots, by which he will have the uſe of his feet better, and be leſs liable to ſlip. This iſland, though bare of ſoil, produces good graſs, and is much eſteemed for paſture; ſometimes twenty or thirty head of cattle are feeding on it. One family reſides here to take care of them during the ſummer." P. 158.

This intereſting work concludes with a very uſeful Gloſſary, of the terms uſed by the miners in Derbyſhire; and it is curious to obſerve the great number of thoſe words, which are totally different from thoſe of common language. To this account of Mr. Mawe's book, we ſhall only add our general opinion; which is, that the ſubject is here treated in a plain, accurate, and pleaſing manner, ſo as to render the work uſeful to the traveller as well as to the mineralogiſt.

BRITISH CATALOGUE.

POETRY.

ART. 17. *Rhyme and Reaſon; ſhort and Original Poems.* 12mo. 152 pp. 4s. Blacks and Parry. 1803.

What this author ſays of his Poems, in a ſhort addreſs to the critics, is perfectly true:

" I ſhall not (or myſelf I flatter)
Your judgments for a moment rack;
Upon the face ſo plain my matter,
You'll give your verdict in a crack."

The excluſive pretenſion of the author to reaſon in his rhyme, appears to ariſe chiefly from the abſence of what is unreaſonable; there

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are no ghoſts, no myſteries, no extravagantly refined ſentiments, no ſorrows about nothing; but a collection of familiar thoughts expreſſed in eaſy ſtanzas, or couplets. We cannot perhaps give a better ſpecimen of the author's ſtyle, than by inſerting the following lines, directed againſt a faſhionable folly, which he has been careful to avoid.

"WRITTEN AFTER READING SOME VERY SAD SONNETS.

Hence, Senſibility! fantaſtic maid,
Of joy and ſorrow equally afraid;
Why com'ſt thou thus to brave a life of ſtorm?
So thin thy veſture, and ſo frail thy form!
Say, doſt thou love by Cinthia's dubious light
Near ſome lone tomb to ſit a woe-worn ſprite;
Charm'd the Sad Sonnet's melody to hear,
And ſmile and ſhudder at the midnight air!
Doſt thou delight o'er nature's vivid ſcene
To caſt the yellow tints of ſickly ſpleen!
Go, impotent of body and of mind,
Thy aching temples with the night-ſhade bind;
Haſte to the hermit's and the friar's cell,
There on your ſelf-taught woes in rapture dwell;
There uſeleſs to a world you thus deplore,
Join in his ſighs, and add one blockhead more:
There, for yourſelf, pour forth this pray'r to Heav'n—
That ſins of Diſcontent may be forgiv'n!" P. 62.

A good vein of humour appears alſo in the deſcription of the author's poetical miſtreſs (p. 34) and in ſeveral other of his effuſions, which are all ſhort, and all in an eaſy ſtyle. That they ſhould be all equally lively or epigrammatic cannot be expected. Though no name appears to the publication, it is ſaid to proceed from the pen of the Rev. P. Smyth, of Oxford. Mr. S. ſeems to promiſe a ſecond part of his collection; but that of courſe will depend, in ſome degree, upon the ſucceſs of the preſent.

ART. 18. *The Lapſe of Time, a Poem, for the New Year. By Rebecca Edridge.* 4to. 1s. Robſon. 1803.

To withhold our approbation of the talents and taſte of an author who deſerves praiſe for her good intentions, benevolence, and piety, is a very unpleaſant part of our duty. Yet is this duty often impoſed on us. The lines before us are manifeſtly the production of a religious and well-diſpoſed perſon, not wholly deficient in poetical ideas; but who ſeems unacquainted with rhythm, and unable to form, except at random, any harmonious verſes. In the very firſt page of this Poem (which is meant to be in blank verſe) we find the following line:

"From chaos called, burſt into creation."

We have marked ſeveral ſimilar lines. In one paſſage there are two ſuch in ſucceſſion. Perhaps the following (though one of *them* is not properly a verſe) are as tolerable as any in the Poem.

"O Deſcend

" Deſcend among the wretched herds, where guilt,
By deſperation wrought, from crime to crime
Proceeding, leads at laſt to ſhame and death.
With kind prevention the young ſinner ſnatch
From vice: with lenity his faults reprove,
And with religious precepts and advice
Admoniſh him to penitence. Harden'd
Unfeeling wickedneſs, which unappall'd
For many years has multiply'd his crimes,
And glories in the miſchief he has wrought,
May mid his ſad career a moment find
For contrite recollection and remorſe:
But by the world deſpis'd, by all caſt out,
And from ſociety expell'd, no place
A refuge yields: urg'd by neceſſity
Again his depredations he renews,
Checks the monitions of his penſive hours,
And by deſpair ferocious made, at length,
A terrible example, cedes his life
To the community which he has wrong'd!" P. 8.

We do not conſider this lady as wholly deficient in poetical talent; but ſhe muſt *read* and ſtudy poetry much longer before ſhe attempts again to write it.

DRAMATIC.

ART. 19. *Dramatic Poems. Leonora, a Tragedy; and Etha and Aidallo, a Dramatic Poem.* 8vo. 163 pp. 5s. Bell. 1801.

Amidſt the numerous poetical and dramatic productions of ordinary merit which it falls to our lot to peruſe, the volume before us is one of the few on which we can dwell with intereſt and pleaſure. The Tragedy of Leonora is of a regular conſtruction; the principal character (at leaſt) is ſtriking, and the language (generally ſpeaking) harmonious and elegant. Leonora, the heroine, had, when her huſband was believed to be ſlain in battle, been ſeduced, or rather violated, by a treacherous friend of his. The huſband, Lorenzo, recovered of his wounds; but the conſequence of his wife's illicit commerce was a beautiful and amiable daughter, who has been bred up as Lorenzo's child. Having arrived at the age of maturity, ſhe falls in love with, and is beloved by, Theodore, a diſtinguiſhed young warrior, of birth unknown, but who afterwards proves to be the loſt ſon of Lorenzo by a former wife. Before the diſcovery of Theodore's birth to himſelf and Conſtantia, they have been perſuaded by Sebaſtian (an inſidious relation who knew of the relationſhip) to marry privately, leſt Conſtantia ſhould be compelled by her parents to wed another. Leonora has now no other means of preſerving the young couple from remorſe and infamy, than the avowal of her crime, or rather misfortune. Having made this avowal, ſhe deſtroys herſelf by poiſon. Part of her dying ſcene, which is intereſting, will give the reader a juſt notion of this Tragedy, and poſſibly induce him to peruſe the whole of it.

" *The doors of Leonora's apartment open, and ſhe comes forward, ſupported by Theodore and Conſtantia.*

Leon. Oh! lead me forward, lay me at his feet,
And twine mine arms around them; trample on me,
Cruſh this foul boſom, where thou oft has lain,
With lurking ſcorpions; tend theſe flowing locks,
And bid theſe hands root deep into my breaſt;
Tear, tear my limbs aſunder! let me hear
Deep, well deſerved curſes, ere we part,
And bear them with me to the grave I merit.—
Lor. I dare not look—
Leon. I beg a little moment;
It is the laſt; if deaf to Leonora,
Beſtow it, as a charity, on one,
A wandering ſinner, or a dying ſtranger,
Who, hearing of thy virtues, comes from far,
To lay his load of miſery at thy feet—
Canſt thou refuſe it? Is my hour of death
The firſt, wherein thou haſt deny'd me aught?
Lor. Oh, what raſh, fatal act!
Leon. 'Tis paſt, 'tis done,
The friendly potion's here—'twas a raſh act;
I ſhould have lived to expiate my guilt,
To be thy ſlave, and bear the ſcorn of infamy;
To tell my crimes, e'en in heaven's ſacred light,
To liſtening multitudes, whoſe charity
Should not protect me from his righteous ſtorm,
Roaring around my unhous'd head at night;
I ſhould have ſeen another in thy arms,
Full bleſs'd and bleſſing, with moſt virtuous love,
Who might have join'd to execrate my name;
But, now, I cannot hope for tortures here;
And wilt thou not demand of God revenge?
Wilt thou not pray that I may meet its wrath,
And pay to heaven the forfeit due to thee?
Lor. If aught my prayers avail, it is not vengeance
I'd aſk of heaven; already haſt thou bled
So long to hide—
Leon. Bleſs, bleſs thee, for that thought!
I've borne my hell within me—I am ſinful,
Yet do not think me quite bereft of ſhame;
Guilty I am, yet do not think me worthleſs;
Oh! ſtrew ſome flattering wreaths upon my tomb,
When aggravating ſlander ſtains my memory
With blacker crimes; ſay, it enſhrines a wretch,
Who never knew pollution in her heart;
Heavens! ye can tell how loud remorſe upbraided,
To know careſſes which long ſince I'd forfeited,
And liſt to praiſes which I could not merit." P. 75.

The chief objections to this Tragedy are, in our opinion, the nature of the ſtory (which renders it improper for repreſentation) and the ſevere puniſhment of Leonora. Her exceſſive horror and remorſe are out of proportion to her offence, which (as the act was perpetrated while ſhe was in a ſwoon on hearing of the death of her huſband) conſiſted only in the concealment of what had paſſed. We agree, in ſome meaſure, with both the objections ſtated in the author's *Remarks*, notwithſtanding the anſwers there given to them.

The paſtoral Drama is poetical, but prolix, and ends, like the Tragedy, with ſuicide. Subjoined to both, are very ingenious remarks; the juſtice of which we cannot diſcuſs within the limits neceſſarily aſſigned to this article. We will only intimate that, in *our* opinion, the queſtion reſpecting the unities of *time and place*, has been long ago ſettled by Johnſon: and the author (whom we rather ſuſpect to be a lady) ſhould recollect that theſe unities were rendered neceſſary by the conſtruction of the Greek drama, and its chorus, and might not otherwiſe have been thought of.

Upon the whole, we have been much gratified by this elegant volume, and hope to ſee more dramatic productions from the ingenious author.

ART. 20. *The Wife of a Million. A Comedy, in Five Acts, as performed by his Majeſty's Servants of the Theatres Royal Norwich, Lincoln, and Canterbury. By Francis Latham.* 12mo. 2s. 6d. Longman and Rees. 1802.

This Comedy has been performed at three different theatres, which affords a reaſonable preſumption, that its repreſentation muſt in ſome degree have been pleaſing. It is amuſing enough to read, and the morality is unexceptionable. Worſe things are often, to our great aſtoniſhment, endured, nay even applauded, on our own theatres.

ART. 21. *The Merchant of Venice, a Comedy, altered from Shakeſpeare, as it was acted at Reading School, in October, 1802, for the Benefit of the Literary Fund.* 8vo. 82 pp. 2s. 6d. Pridden, &c. 1802.

The benevolent purpoſes to which Dr. Valpy's dramatic labours and the theatrical amuſements of his ſcholars are applied, enſure the moſt favourable notice of this publication from candid criticiſm. But no favour, in this inſtance, is neceſſary; ſince the alterations and omiſſions in this play are, upon the whole, ſuch as good taſte and judgment muſt, we think, approve. The chief of theſe conſiſts in omitting almoſt the whole of the fifth Act, and by a new diviſion of the fourth, making the trial ſcene conclude the play. It has been obſerved of ſeveral plays on our ſtage, and of this in particular, that the principal intereſt ends with the fourth Act. This objection Dr. Valpy has effectually remedied; he has alſo judiciouſly omitted, in the trial ſcene, the condition impoſed on Shylock of becoming a Chriſtian. The other omiſſions and corrections are of leſs importance; but, ſo far as we have obſerved them, appear to have improved the purity, without leſſening the ſpirit of the repreſentation. A handſome ſum was, we underſtand, the produce of this performance, and has been preſented by Dr. Valpy to the Literary Fund.

MEDICINE.

ART. 22. *A Collection of Papers, intended to promote an Inſtitution for the Cure and Prevention of infectious Fevers in Newcaſtle, and other populous Towns. Together with the Communications of the moſt eminent Phyſicians, relative to the Safety and Importance of annexing Fever-Wards to the Newcaſtle and other Infirmaries. By John Clark, M. D.* 8vo. Part. I. 239 pp. and Part. II. 230 pp. 3s. each Part. Newcaſtle printed; ſold by Murray and Highley, London. 1802.

Infectious fevers having of late years prevailed at Newcaſtle upon Tyne, as at other places, more than uſual, Dr. Clark propoſed ſome time ſince, as the beſt means of checking their progreſs, the annexment of a ward to the Infirmary of that town, for the reception of ſuch caſes. This project, fraught with ſo much advantage to the inhabitants of that place and neighbourhood, has been oppoſed by the Governors of the Infirmary, chiefly on the grounds that there would be conſtant danger of the infection ſpreading from that apartment to the patients in the other wards. Dr. Clark, however, has ſhown in the moſt ſatisfactory manner that, ſuppoſing the fever-room to be put under proper regulations, no ſuch miſchief would enſue. Such a meaſure has long been adopted at the Cheſter and Liverpool Hoſpitals; where it has never appeared that contagion was propagated from the fever-wards to any other parts of thoſe buildings. The anſwers read from a great number of eminent practitioners in different parts of the kingdom, corroborate the author's aſſertion reſpecting the ſafety and utility of ſuch an appendage to Infirmaries. This correſpondence, and indeed all the obſervations contained in theſe two volumes, will prove highly intereſting to every perſon engaged in medical practice. We would remark, however, that although the plan here propoſed promiſes to afford an adequate remedy againſt the ſpreading of contagion in country towns; yet we are of opinion that this moſt deſirable object cannot be accompliſhed in the metropolis (where the evil is of ſo much greater magnitude) otherwiſe than by the eſtabliſhment of fever-houſes wholly detached from the hoſpitals, and ſituated in open and airy ſituations, at the extremity of the town. In this manner all riſk of infection being carried, by improper communication between the nurſes and ſervants, from one ſet of patients to another, would be prevented; and the patients themſelves would advance more rapidly in their recovery, than they could do in the cloſe and confined ſituations of the larger hoſpitals in London.

ART. 23. *Caſes of Cancer, with Obſervations on the Uſe of Carbonate of Lime in that Diſeaſe. By Edward Kentiſh, M. D.* 8vo. 48 pp. 1s. Newcaſtle upon Tyne printed; ſold by Mawman, London. 1802.

When a new remedy is offered to the public, it is natural to expect that the character given of it ſhould be ſupported by a due weight of evidence. This recommendation, we fear, is wanting in the preſent inſtance.

inſtance. The caſes of cancer, of which an account is here given, amount to not more than two, and of theſe *but one* was brought to heal, by means of the new application, which is ſimply carbonate of lime, or common chalk: and even in this ſingle ſucceſsful caſe, the vapour-bath was employed, to which the author himſelf is diſpoſed to allow no inconſiderable ſhare of ſalutary influence. For ourſelves, we muſt ſay, that we ſhall rejoice to find (but we own we are not very ſanguine in our expectations of ſuch an event) that the ſubſtance here propoſed ſhall, on further trials, prove itſelf better entitled to the name of a remedy in carcinomatous caſes, than the carbonic acid, and ſome other topical applications of modern introduction. One caution, however, we would offer, which is, not to tamper with ſuch applications, until the proper period for exciſion is paſt. Perhaps they are only allowable where the patients refuſe to ſubmit to the uſe of the knife.

ART. 24. *Hints for the Improvement of Truſſes; intended to render their Uſe leſs inconvenient, and to prevent the Neceſſity of an Underſtrap. With the Deſcription of a Truſs of eaſy Conſtruction and ſlight Expence, for the Uſe of the Poor. By James Parkinſon.* 8vo. 22 pp. 9d. Symonds. 1802.

Mr. Parkinſon is well known to the public by ſeveral uſeful and benevolent tracts. The object of the preſent ſmall pamphlet is ſufficiently expreſſed in the title-page, but for the underſtanding of the author's ſimple and ingenious contrivance to ſupply the place of the expenſive apparatus commonly employed in theſe diſorders, we muſt refer to the plate which accompanies this publication. The obſervations on noſtrums, and patents for improvements on chirurgical inſtruments, contained in the Preface, do honour to the author's feelings.

ART. 25. *An entire, new, and original Work, being a complete Treatiſe upon Spinæ Pedum; containing ſeveral important Diſcoveries. Illuſtrated with Copper-Plates, exhibiting the different Species of Spinæ. By Heyman Lion, Chiropediſt.* 8vo. 428 pp. 10s. 6d. Edinburgh printed; ſold by Longman and Rees, London. 1802.

A moſt learned treatiſe on corncutting! The author is a German; who, being ſo great an adept in operations requiring ſuch profound knowledge and conſummate ſkill, will probably ſoon favour us with equally elaborate diſſertations on onychotomy and trickotomy, *anglicè*, nail-clipping and hair-cutting.

DIVINITY.

ART. 26. *A Sermon preached in the Chapel of the London Hoſpital, April 8, 1802. By Richard Watſon, Lord Biſhop of Landaff.* 4to. 23 pp. 1s. 6d. Cadell and Davies. 1802.

There is nothing in this diſcourſe at all reſembling the uſual form or tenor of a charity ſermon. It contains plain and general arguments for

for the truth of religion, with great ſkill and force made popular; the purport of Leſlie's *Short Way with the Deiſts*, rendered level to the comprehenſion, and fitted to excite the feelings of a common audience. Inſtitutions of charity, the Biſhop ſays, owe their origin to Chriſtianity, and depend upon it for their continued exiſtence: the beſt way therefore to ſupport them muſt be to defend the Goſpel. Theſe are the conſiderations by which the Right Rev. Preacher adapts his ſermon to the occaſion on which it was delivered; obſerving alſo, that, from the diligence of certain teachers, objectors to religion are more numerous now, and more bold, even among the lower claſſes, than at any former period.

"The truth of the *Jewiſh diſpenſation* depends on the divine miſſion of *Moſes*; the truth of the Chriſtian diſpenſation depends on the divine miſſion of Jeſus;" the proof of the latter the Biſhop reſts on the inſtitution of Sunday, as commemorating our Saviour's reſurrection; an inſtitution handed down, in an unbroken chain of obſervance from the time of Chriſt till now: as certain a proof, therefore, as the regular obſervance of a civil memorial, which indicates the certainty of the event it commemorates. In the ſame manner, the Biſhop ſhows that the accounts of Moſes have been credited from his time till now, the beginning of which ſeries muſt have been in the facts themſelves. To unbroken tradition, in the ſame manner, the Right Rev. Preacher refers the belief of a God; which he traces back, till it ends in the revelation of God, originally made to our firſt parents.

Theſe ſtrong arguments, made perfectly intelligible to every hearer, and preſſed with the utmoſt ſtrength, as well as perſpicuity of language, render the diſcourſe, what the learned prelate evidently intended it to be, a powerful antidote to the miſchief produced among the people at large, by his old antagoniſt Paine; of whom he takes occaſion thus to ſpeak, contraſting him, as an unbeliever, with Sir Iſaac Newton, as a believer.—"I think myſelf juſtified in ſaying, that a thouſand ſuch men are, in underſtanding, but as the duſt of the balance, when weighed againſt Newton." An indubitable truth, moſt uſefully preſented to the contemplation of the multitude.

We regret nothing reſpecting this diſcourſe, but the ſize of its paper, and the price of 1s. 6d.—It ought to be printed, and we hope is ere now, in the cheapeſt form, and circulated by thouſands among the people.

ART. 27. *Concio ad Clerum Provinciæ Cantuarienſis, in Æde Paulina Kal. Novemb. habita a Joſ. Holden Pott, A. M. Archideacano Albanienſi. Juſſu Reverendiſſimi. Londini, excudebant Bye et Law, veneunt apud F. et C. Rivington.* 1803.

This diſcourſe, preached by the Archdeacon of St. Alban's, before the convocation aſſembled in November, is entitled to particular attention. The learned author takes occaſion, from a paſſage in the Epiſtle to the Hebrews (xii. 22—25) which ſpeaks of the union of the church, to introduce his ſubject with ſome well-regulated reflections on the happineſs which muſt reſult from the fellowſhip of the wiſe and good, both in a preſent and future ſtate, in a ſociety to be perfected

perfected with improving privileges. He deſcribes, with ſtriking effect, the fervour of univerſal affection with which this ſpiritual communion was at firſt advanced by the propagation of Chriſtianity, the preachers of which laboured to aſſemble the whole race of loſt mankind into one path of preſcribed truth, as contraſted with the confined views with which the teachers of heathen philoſophy traverſed the remoteſt regions, for the acquiſition of knowledge which had no object beyond the eſtabliſhment of partial ſects. In the proſecution of this ſubject, the author obviates the objection which unhappily ariſes againſt the idea of conſidering the Chriſtian faith as a common path of fellowſhip, from the numerous diviſions which prevail, by pointing out many eſſential particulars, both of diſcipline and doctrine, in which its diſciples agree and preſerve a ſolid and unimpaired ground of union, however they may differ (or rather diſpute, often for very inadequate reaſons) on points of ſubordinate conſequence. The Archdeacon then directs his attention to ſome difference of ſentiment which prevails among the members of that church before the ſynodical aſſembly of which he diſcourſes; and demonſtrates, by a very intereſting diſcrimination, that the points in diſcuſſion do not involve either the fundamental principles of the Chriſtian doctrine, or even (as has been too often aſſerted) the peculiar tenets of the Church of England. In ſupport of which, he adduces the teſtimony of Biſhop Jewel, whoſe admirable Apology contains no reference to the ſubjects of Calviniſtical controverſy now agitated; and he further adverts to the conſideration, that theſe controverſies exiſted long before, and have continued to exiſt ever ſince, the Reformation, among the theologians of the Romiſh Church, though, as he well remarks, with more caution and ſecreſy than have been obſerved by the members of our communion. The Archdeacon further confirms the argument, by an appeal to a diſcourſe on the Articles of the Church of England, preached not long ſince at Oxford*, by a learned prelate (whoſe works are equally diſtinguiſhed by accurate judgment and comprehenſive information) in which it is obſerved, that theſe diſputed points were, by advice of convocation, as much as poſſible, diſcouraged, by the omiſſion of arguments already too long agitated; and the inability of the Calviniſts to find in the articles what ſo many have ſince attempted to diſcover, is fairly argued, from the earneſtneſs with which they contended for the introduction of their tenets, in the affair of the Lambeth Articles, and in the conference at Hampton Court. The learned author further obſerves very happily, that theſe points, ſo far from being the peculiar growth of the Reformation, or involving its main objects, were the favourite, though barren, topics of the ſchools in the worſt ages of literature; and that, from theſe ſources, certain foreign reformers borrowed ſome of the moſt objectionable parts of their ſyſtems; conſiderations which may ſerve to abate the zeal of thoſe who too eagerly enter into theſe controverſies.

The learned author, in concluſion of this appropriate diſcourſe, paſſes to an application of the text to the aſſembly preſent; and, in

* See an account of it in our laſt number, p. 45.

referring

referring to the design and objects of convocation, he vindicates the essential privilege of the established church in this respect, noticing the invidious and inconsiderate objection of those who look with unfavourable eyes on an institution, originating in apostolical precedent, sanctioned by continued custom, and confirmed, under acknowledged limitations, by the laws of this country. He urges, very forcibly, the necessity of such representation of the national church, and the propriety of preserving its forms and appointments; and states the advantage and security which might result from its deliberation, conducted by a temperate spirit in correcting evils, and in counteracting dangers, should circumstances unhappily require its interposition.

We have dwelt the longer on this discourse, from a thorough conviction of its importance, and from an unaffected admiration of the truly Christian spirit of zeal, tempered with moderation, which it breathes; and we cannot conclude without bearing this testimony to the production, that we have rarely seen sentiments more seasonable and conciliatory, or expressed with more classical purity. The style is natural and eloquent; and its simplicity is not injured by that imitation of popular passages in ancient writers, which too often gives a laboured and scholastic air to modern compositions in Latin.

ART. 28. *A Sermon preached in the Parish Church of Walsall, in the County of Stafford; at the Archdeacon's Visitation, August 12, 1801. By the Rev. Edward Cooper, Rector of Hamstall Ridware; Chaplain to the Right Hon. the Earl of Courtown, and late Fellow of All-Soul's College, Oxford. Published by Desire of the Archdeacon and the Clergy.* 8vo. 30 pp. 1s. Cadell and Co. 1802.

This is a discourse of great importance, in point of matter, and admirably digested and arranged in composition. Its object is to state, taking occasion from the charge of St. Paul to Timothy, (1 Tim. iv. 16.) the awful responsibility attached to the office of a minister, "to take heed to himself and to his doctrine, and to continue in them." The preacher considers the dangers of the present time as of two kinds, occasioned by the infidel on the one hand, and the enthusiast on the other. On the pressure of the former evil he does not at all expatiate, but dwells particularly on a danger peculiar to the clergy, with reference to the enthusiasts of the present day; lest in avoiding their errors, with becoming earnestness, they should be tempted to go too far into the other extreme, and abate or conceal any thing of the genuine truth of Revelation. This, he observes, "is a departure from sound doctrines, to which in these times we are strongly tempted. And it is a danger the more to be dreaded, and against which we stand in greater need of direct admonition, because it is one of which we are least likely to be aware; and because it proceeds from an excess of that, which in itself is amiable and good; from a commendable zeal for the truth, and an earnest desire to defend." P. 11.

This danger Mr. Cooper distinctly exemplifies, in three remarkable instances. 1. In the instance of "justification by faith alone." On this the Antinomian enthusiasts have built their most dangerous and abominable doctrine, that good works are not necessary to salvation. The caution here held out by the preacher is, that we should not, on

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that account, diſguiſe or keep back the genuine doctrine of Chriſt's all-ſufficient merits; but ſhould only be careful to maintain with it, "that without holineſs no man ſhall ſee the Lord; that, as the merits of Chriſt alone conſtitute our *title* to eternal glory, ſo in purity of heart alone conſiſts our *meetneſs* for partaking of the inheritance of the ſaints in light." P. 18.

2. Another prevalent error ariſes out of the genuine doctrine of the ſanctifying influence of the Holy Spirit; from which deſigning or deluded men have taken occaſion "to inculcate the enthuſiaſtic doctrines of *momentary converſion*, and *ſenſible impulſes* of the Spirit, ſetting up *feeling* as the ſtandard of truth, and ſubſtituting lively and rapturous affections, in the room of practical piety and rational devotion." P. 19. Here alſo Mr. Cooper warns his hearers to root up the tares only, but not the wheat; to ſpeak of the Holy Spirit as the peculiar ſanctifier of the true Chriſtian, made known to him not by *violent feelings* and *perceptible impulſes*, but by the general modification of his whole mind to a love of righteouſneſs and hatred of ſin.

3. The third inſtance is given from the error of thoſe, who to magnify the influence of the Holy Spirit, decry and vilify all human learning, "repreſenting it, not only as unneceſſary, but even as prejudicial to the intereſts of religion." Here the purport of the preacher's caution is, that though we maintain the excellency of human learning, we ſhould not forget to point out, that it can only be uſed with advantage, "in ſubſervience to divine grace." P. 27.

The whole of this diſcourſe appears to us ſo ſound and valuable, from the cautions it gives, and the manner in which it enforces them, that we think it a duty to give it the fulleſt weight of our recommendation; feeling as we do, with the author, that, though we cannot too ſtrongly oppoſe the corruptions of enthuſiaſts, we ought to be at the ſame time eſpecially careful not to depart, in any degree, from the genuine principles of revealed truth.

ART. 29. *Chriſtian Zeal, a Sermon, preached at the Scots' Church, London Wall, May* 30, 1802, *before the Correſpondent Board in London, of the Society in Scotland (incorporated by Royal Charter) for propagating Chriſtian Knowledge in the Highlands and Iſlands. By Joſeph Hughes, A. M. Second Edition, corrected.* 8vo. 42 pp. 1s. Williams, Stationer's-Court. 1802.

A zealous and able diſcourſe on Chriſtian Zeal. The Sermon preached before the Society itſelf, in Scotland, by Dr. Brown, Principal of Mariſchal College and Univerſity, was commended in our 20th vol. p. 326. The meeting in London is in aid of the ſame pious inſtitution. The preacher firſt deſcribes good and bad zeal, as to their objects; and then contraſts that which is true or falſe, with reſpect to a right object. Falſe zeal, he ſays, is blind and enthuſiaſtic; true zeal is reaſonable and ſober. The former is alſo grovelling and childiſh; the latter, aſpiring and manly. Falſe zeal again is bigotted and tyrannical; true zeal is liberal and juſt. There is alſo a zeal of cenſorioufneſs oppoſed to that which is full of charity;

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an oſtentatious zeal, contraſted with that which is humble and unaſſuming; a partial zeal, and an univerſal; one that is uncertain and mortal, and one that is permanent, and deſtined to ſurvive the world. After further explanations of the nature of zeal, Mr. Hughes exemplifies its excellence in a moſt lively and eloquent character of Dr. Doddridge. "I ſpeak," ſays he, "of a man endued with a ſuperior intellect, eminently judicious, prompt, aſſiduous, upright and amiable.—I ſpeak of a Chriſtian full of the Holy Ghoſt; and ſo circumſpect, ſo uniform, that though it may be thought too much to ſay, as has been ſaid of Daniel, *not a blemiſh is recorded*, yet we may aſk with ſome confidence, who of the uninſpired has ſo nearly won the praiſe?—I ſpeak of a *preacher*, evangelical, faithful, inſtructive, ſolemn, and tender.—I ſpeak of a *tutor*, verſed in all human learning, anxious, honeſt, candid, and ſpiritual.—I ſpeak of a *writer*, clear, nervous, pointed, often poliſhed, and what is of much higher conſequence, always inculcating things which he believed to be connected with truth, righteouſneſs and peace. You ſee conſcience at work in every paragraph. He was ſerious in his deſign, and affectionate in his ſpirit. He ſeems to have ſet the Lord always before him. Thus prepared, he confutes the infidel, unmaſks the hypocrite, alarms the formaliſt, ſtimulates the ſaint, cheers the mourner, condeſcends to the child, teaches the theologian. From the riſe of religion in the ſoul, through all the ſtages of its progreſs, he attends, directs, and animates." P. 28.

This, and much more, this preacher ſays of Doddridge, to whom we believe much was really due; he then paſſes to the infinitely higher example of Chriſt, and concludes, with propriety, a diſcourſe of great edification.

ART. 30. *A Sermon, preached at St. Andrew's Church, Plymouth, October 12, 1802, before the Gentlemen educated at the Plymouth Grammar-School. By J. Bidlake, A. B. Chaplain to his Royal Highneſs the Duke of Clarence, and Maſter of the School. Together with an Oration, delivered in the Guildhall on the ſame Day.* 8vo. 52 pp. 1s. 6d. Haydon, &c. Plymouth; Murray and Highley, London. 1802.

We are far from deſigning to undervalue this diſcourſe, on 1 Peter i. 5, when we call it a ſpirited declamation. It is, indeed, well adapted to the occaſion of it; ſhowing, that knowledge, or learning, is the guardian of religion; and tracing their union, almoſt from the earlieſt to nearly the preſent times. Though we do not object to an animated ſtyle in the pulpit, and even wiſh that ſermons for general uſe poſſeſſed more animation than they uſually do; yet we think that rhetorical flouriſhes ſhould be avoided, ſuch as this: "the ſhades of falſehood vaniſhed before the riſing and brilliant dawn of truth." P. 12. But let us produce a happier ſpecimen of eloquence: "let not the opportunity be omitted, of exhorting young perſons to be grateful to the Almighty, for giving them parents, whoſe liberality allows them the invaluable privileges of education. Theſe are bleſſings for which we cannot be ſufficiently thankful to affectionate relatives. And let young perſons, while they live in affectionate obedience to earthly

parents,

parents, ſeriouſly reſolve to pay obedience to the great parent of all, and to ſeek early that wiſdom which is from above. If any thing can be the ſecurity of youth; if any thing can lead to happineſs in this life, it muſt be youthful piety; piety, the preſerver of our beſt faculties, and the awakener of our beſt affections. Without a conviction of obligation to God, and without a ſtrong ſenſe of religion, youth will have no preſervative againſt the ſtrength of paſſion, and no power of reſiſting temptation. And let me ſeriouſly enforce this undeniable and important truth; that, without piety, youth will be dangerous, manhood diſhonourable, and old-age inconſolable." P. 28. The *Oration* is manifeſtly, we think, miſnamed. It is an *eſſay* on the utility of claſſical learning. It is leſs oratorical than the Sermon; but contains many good obſervations; which we recommend to the notice of not a few perſons, who have lately riſen to an importance unthought-of in England twenty years ago; and who dream, that no learning is worthy of attention, but that which will enable a man to flouriſh upon a farm, or in a counting-houſe.

ART. 31. *A Sermon, delivered at Worſhip-ſtreet, on Tueſday, June 1, 1801, being the Day appointed for Thankſgiving, on Account of the Reſtoration of Peace: to which is ſubjoined, the Congratulatory Addreſs of the Proteſtant Diſſenters on the Return of Peace, preſented to the King on Thurſday, May 27; together with His Majeſty's Anſwer. By John Evans, A. M.* 8vo. 1s. 6d. Symonds. 1802.

The preacher explains that the good man will neceſſarily be a man of peace, in his private, ſocial, religious, and public capacity, and with ſuitable energy and argument, inſtructs his hearers to look for that bliſsful period promiſed by the Goſpel, when there ſhall be war no more. The addreſs of the Diſſenting Proteſtants to the King, and His Majeſty's anſwer, on the return of peace, with a hymn ſung at the cloſe of the ſervice, and compoſed by a friend, are ſubjoined in an Appendix.

ART. 32. *The unrivalled Felicity of the Britiſh Empire. A Sermon, preached at Salter's-Hall, November 7, 1802, at the Commemoration of our great National Deliverances, annually obſerved in that Place. By the Rev. James Steven, Miniſter of the Scots' Church, Crown-court, and one of the Lecturers of Salter's-Hall. Publiſhed at the Requeſt of ſome of the Author's Friends.* 8vo. 1s. 6d. Ogle. 1802.

This is a very animated diſcourſe, and very forcibly points out the national advantages, the civil liberties, the religious privileges, and the providential interpoſitions, which have diſtinguiſhed this highly favoured country. The inference is what it ought to be, namely, that we behave ourſelves as becomes a people marked by ſo many evidences of divine goodneſs.

ART.

ART. 33. *Reaſons for withdrawing from Society with the People called Quakers; with additional Obſervations on ſundry important Subjects. To which is added, a friendly Expoſtulation, and ſerious Conſiderations on Revelation, the Scripture, War, Morality, and Superſtition. By John Hancock.* 8vo. 142 pp. 4s. Belfaſt printed; London reprinted. Johnſon. 1802.

This notable, quandam Quaker appears to have two objects conſtantly in his view; firſt, to diſparage the ſociety to which he formerly belonged; next, to degrade and vilify the Scriptures, as not being "the pillars of Chriſtian faith." P. 33. "If religion had no other foundation than what they are giving to it, it muſt fall." P. 113. Quakers are well rid of ſuch a *friend*, and the Bible will ſuſtain no harm from the hoſtility of ſuch an adverſary; who, like many other aſſailants of it, is as feeble as he is vain-glorious. His plan is, to receive juſt ſo much of the Scriptures as he fancies to be inſtructive, and "leave the other parts to fall by their own demerit." P. 114. He has very little reſpect for the Ten Commandments, for Moſes, David, the Prophets, and the Apoſtles. He "believes redemption to be an individual work, and muſt be individually *witneſſed*, without having any recourſe to the ſufferings and death of Chriſt." P. 89. And he "rejects all other revelations, than the feeling of a God nigh at hand." P. 104. In ſhort, every individual is to frame a religion for himſelf, from his own *conſcience*, "the great teacher, in preference to all other inſtruction." P. 30. And thus we ſhould have juſt as many religions as there are men and women in the world! And, after all, this man profeſſes himſelf *a Chriſtian!!!* (P. 133.)

PHILOSOPHY.

ART. 34. *An Eſſay on the general Study of Experimental Philoſophy, and the Utility of Chemiſtry, introductory to a Courſe of Lectures on the Philoſophy of Chemiſtry, and the Connexion of that Science with the Arts and the other Sciences. By Anthony Todd Thomſon, Surgeon, &c.* 8vo. 55 pp. 1s. London. 1802.

In this Eſſay, or rather familiar diſcourſe, the author's principal object is to recommend the attendance on ſcientific lectures, eſpecially to ſuch perſons as have not much time to ſpare from their various avocations. This he ſhows to be the eaſieſt and readieſt way of gaining information, and he points out with propriety the great uſefulneſs of that knowledge in all departments of life; but particularly the application of the knowledge of experimental philoſophy and chemiſtry, to the arts as well as to the general wants of the human ſpecies.

The miſapplications of thoſe ſciences, ſuch as the vain ſtudy of alchemy, and other ridiculous purſuits, are likewiſe juſtly ſhown, in the courſe of this Eſſay, to be highly pernicious both to the intellects and to the fortunes of credulous perſons. There is nothing that requires particular exemplification in the author's ſtyle.

This

The Eſſay is followed by a ſyllabus, or (as this author expreſſes it) *outlines* of the lectures on philoſophy and chemiſtry, which he means to read. The number of thoſe lecture is 33. The particulars which are intended to be explained in each lecture, are very concifely announced; but it might be wiſhed that they were more methodically arranged.

ART. 35. *A new, conciſe, and correct Operation for clearing the apparent Diſtance of the Moon from a Star, or the Sun, of the Effects of Refraction and Parallax fully exemplified, illuſtrated, and demonſtrated; to which is added, a free and impartial Examination of an original Projection for the ſame Purpoſe, as ſhewn in the practical Introduction to Spherics and Nautical Aſtronomy. By H. Clarke.* 8vo. 19 pp. 2s. Briſtol. 1800.

The author of this little pamphlet offers a new, but mechanical method of calculating the true from the apparent diſtance between the moon and the ſun, or a ſtar. In the firſt place, he ſtates the precepts, and illuſtrates the operation by means of diagrams and examples; he then ſhows or demonſtrates the principles upon which the precepts depend; and, laſtly, concludes with what he calls occaſional remarks. The above-mentioned operation conſiſts in forming upon paper or other flat ſurface a ſemicircle and ſtraight lines, the lengths and inclinations of which, denoting the horizontal parallax of the moon, the altitudes of the two celeſtial objects which are concerned in it, their diſtance, &c. muſt be taken from ſcales of equal parts, and from tables that are given in the pamphlet; then the meaſurement of certain reſulting parts of the diagram, being applied to the ſcales, &c. gives the correct diſtance ſought.

It is not practicable to give our readers a more diſtinct idea of the above-mentioned method; but we may obſerve concerning it, what indeed muſt obviouſly occur to every perſon who is acquainted with the nature of thoſe operations, that the inaccuracies of the inſtruments, and of the manual operations, will always render the mechanical method (however true the theory may be) vaſtly inferior to the numerical computation, ſuch as is deſcribed in the tables requiſite to be uſed with the nautical almanac, and in all the modern works on navigation. Nor is it proper to recommend imperfect methods in a ſubject of ſo much conſequence and difficulty, as that of determining the longitude at ſea; ſuch being the object, for which the obſerved diſtance of the moon from the ſun, or from a ſtar, muſt be cleared of the effects of refraction and parallax.

POLITICS.

ART. 36. *Remarks on the late Definitive Treaty of Peace, ſigned at Amiens, March 25, 1802. By William Belſham.* 8vo. 39 pp. 2s. Robinſons. 1802.

From the general tendency of this writer's opinions, and the ſpirit that pervades his works, we expected that, although on the main queſtion

tion reſpecting the peace his ſentiments might agree with our own, we ſhould occaſionally meet with arguments which we could not approve. But we own we did not anticipate a work like the preſent; a conſiderable part of which is employed not merely in defending the peace, nor even wholly in repeating the author's hacknied and often refuted objections to the war, but in glaring miſrepreſentations of notorious facts, and in nauſeous adulation of a man whoſe conduct hitherto has belied the character which this author gives of him.

Mr. Belſham, with ſome triumph, aſſerts that not one of the objects of the late war has been gained, and follows up this aſſertion with a ſtring of queſtions, ſuch as often have been put by the ſpeakers and writers of his party. Without ſtaying to diſcuſs the topics ariſing from theſe queſtions, and without inſiſting, as we might juſtly do, that one of them (namely, whether "ſocial order" has been reſtored in France) is totally inconſiſtent with his ſubſequent panegyric on Bonaparte's government, we will only remark, that the moſt material queſtion is, (we will not ſay ſtudiouſly) omitted, namely, whether the war, and conſequent meaſures which were taken, have not preſerved the conſtitution of our own country; or, in other words, what would probably have been the conſequence of a continued peace and friendly intercourſe with France (had it been poſſible to maintain them) during the whole progreſs of her revolution? This queſtion would lead us into ſo long, and now ſo needleſs a diſquiſition, that we muſt leave it to the judgment of all the reflecting part of our countrymen. Some, even of the author's arguments in defence of the peace are accompanied, we think, with miſrepreſentations, which the cauſe this writer ſupports did not render neceſſary. Theſe too we will paſs over, as the main ſcope of his reaſoning in defence of the peace is, we think, well founded. But in ſtating the different overtures made, and negotiations entered into for peace, the author's virulence againſt the late miniſtry has driven him to inſinuations and aſſertions which all candid perſons muſt reprobate: ſuch, for inſtance, as that the note of Mr. Wickham to M. Barthelemy was *inſidious*, and that the negotiation at Liſle "could, in other and abler hands, have ſcarcely failed of ſucceſs." Let him only recollect, on that occaſion, the unexampled inſolence of one party, and the equally diſtinguiſhed patience of the other. The temperate language and judicious conduct of Mr. Addington are indeed juſtly praiſed; but how the ſame writer, who approves of that Miniſter's meaſures, and reſpects his character, can, almoſt in the ſame ſentence, defend and panegyrize the preſent ruler of France, muſt be left for Mr. Belſham to explain. We will not imitate the practice of thoſe public prints which he ſo vehemently condemns; though we never heard any cenſure from him while they teemed with the moſt virulent abuſe againſt our own allies and government: but to the queſtions ſo confidently put by this author in page 33, and to which he ſtill more confidently anſwers NO, we, with far juſter confidence reply, YES. Has Mr. Belſham wholly forgotten the maſſacre at Paris in 1796, when the laſt ſtand was made for liberty by the ſections of Paris? and knows he not who was the efficient inſtrument of that maſſacre? Has he forgotten the ſubſequent campaign of the French in Italy, and the memorable words, "*J'ai fait fuſiller la Municipalité 8*"

nicipalité?" or does he ſhut his eyes to the ſeries of maſſacres in Egypt, and the more recent oppreſſion of Switzerland? *We* aſk, Where is the proof of that happineſs in France ſo confidently aſſumed by this author? If the preſent government of that country be not a military government, where ſhall we find one in hiſtory? Did either Cæſar or Cromwell ("*whom heaven forbid*," ſays Mr. B. that Bonaparte *ſhould reſemble!*) eſtabliſh a deſpotiſm more arbitrary (to give it no worſe epithet) than that which at this moment beſtrides not only France, but a conſiderable portion of Europe? But we have ſaid perhaps too much on a writer whom the reſpectable and diſcerning part of the world, muſt long have known how to appreciate. As friends to the peace, we truſt it has many defenders of a very different deſcription from this author; and that amity with a nation may continue without indiſcriminate admiration, or ſervile flattery of its ephemeral maſter.

ART. 37. *A Review of the French Revolution, with Inferences reſpecting Men and Manners in all Ranks of Society; and the Moral Improvement of the Peace. By the Rev. William Cameron, Kirkneuton.* 8vo. 237 pp. 6s. 6d. Cadell and Davies. 1802.

This well-intended and not ill written work diſcuſſes at large the cauſes which led to the French Revolution with perſpicuity and good ſenſe. After a ſuitable Introduction, the author treats, in the firſt place, of the perils ariſing from peace and proſperity, and thoſe occaſioned by the deſire of raſh innovation; he next proceeds to ſtate the "conſequences of infidelity and ſcepticiſm," of "ſuperſtition, or the corruption of religion," (in the courſe of which ſection are ſome ſevere but juſt remarks on the ſophiſtry of Hume) of "luxury and licentiouſneſs;" of "the ambition and manners of France:" he then treats of "Chriſtianity as contraſted with Jacobiniſm;" of "the ſeparation of ranks and parties;" of "inattention to the ſpirit of the people;" of "the miniſters of religion and laws;" of "characters adverſe to adminiſtration;" of "ſuperiors and inferiors;" of "maſters and ſervants." In a concluding chapter, he takes a general review of his ſubject, and rightly, as we think, imputes "the mingled ſtorm of civil and foreign war, which has embroiled and ravaged the earth, to the ſceptical and unprincipled Illuminati;" though we cannot agree with him that their knowledge was "*higher*" (he admits it was not *more valuable*) than was formerly diſcovered.

Upon the whole, however, though the reader will not find much novelty in the work before us; and, though ſome parts of the ſubject are perhaps diſcuſſed more at length than may now be deemed neceſſary, the writer deſerves our praiſe, not only for the beſt intentions, but for many juſt and important obſervations; which can ſcarcely be too often repeated, or too forcibly impreſſed.

ART. 38. *The Utility of Country Banks conſidered.* 8vo. 86 pp. 2s. Hatchard. 1802.

We have lately had occaſion to notice two or three tracts, in which the ſyſtem purſued by the country banks is attacked with ſome ingenuity, and the dearneſs of proviſions (as well as other evils) is imputed

to

of the great increaſe of the circulating medium. The oppoſite opinion is maintained at length, and with no inconſiderable degree of ability, by the writer before us; by whom the paper-credit in queſtion is conſidered not only as the chief ſupport of our commerce and manufactures, but as the ſource of our improvements in agriculture, and indeed of every branch of our national proſperity. It is impoſſible, in our opinion, to abridge this author's arguments, which have a mutual dependence on each other, in ſuch a manner as to do them juſtice. We ſhall, however, mention a few more particulars. The opinion that the dearneſs of proviſions has, in a great degree, been occaſioned by the eſtabliſhment of country banks, and the conſequent increaſe of paper currency, is ſtrenuouſly combated by this writer; but, we think, not with perfect ſucceſs. He ſeems to think the only objection is, that country banks furniſh to monopoliſts the means of purchaſing corn; and infers that, if the fact is as alledged, they promote competition; and it is by competition alone that the market can be fairly regulated and brought to its due level." But he ſeems not aware of the real objection; which is, that when a country bank advances its notes to a farmer, on the ſecurity of his crop, it enables him to hoard that crop, which he muſt otherwiſe have carried to market for the payment of his rent. This objection does not appear to us to have been anſwered by the preſent author; though, if the advantages of country banks be as great as he alledges (among which are included the promotion of agriculture, and employment of a greater number of workmen in manufactures), they may wholly, or in a great degree, counterbalance the evil complained of. At all events, the treatiſe before us contains ſo much information on topics now deſervedly the ſubject of public inquiry and diſcuſſion, that it demands the attention of thoſe whoſe inclination prompts, or whoſe duty calls, them to ſuch inveſtigations.

ART. 39. *Thoughts on the internal Situation of Great Britain, in the Month of May, 1802. By a Magiſtrate.* 8vo. 1s. 6d. Spilſbury. 1802.

This is a very ſenſible, manly, and well-written pamphlet, giving a fair ſtatement of the actual condition of the country at the period when it was written. It points out the miſchiefs which may be apprehended from a diſſemination of thoſe principles fomented by the French Revolution, and recommends to the attention of thoſe whom moſt it concerns, a ſolemn and careful deliberation on the ſubjects of taxes, extenſion of agricultural produce, tythes, and poor laws. We have not often peruſed a more temperate, and yet very impreſſive publication.

ART. 40. *Lectures on the Iriſh Nation, written during a Viſit to that Kingdom, in the Autumn of the Year 1799. By George Cooper, Eſq. of the Honourable Society of Lincoln's Inn. Second Edition.* 8vo. 7s. White. 1802.

This is an entertaining and inſtructive performance. The author with great moderation diſcuſſes the delicate queſtion of political diſ-

cords, religious diſtinctions, and the cauſes of the late rebellion. At the concluſion, the writer reviews the cauſes and advantages of the Union. He thinks as we do, that civilization and ſcience will find their way to the hearts of the great maſs of the people, and baniſh the ſuperſtition which has ſo fatally and ſo long prevailed among certain claſſes. Natural and local diſtinctions, prejudices, and grievances will be removed, and the people on both ſides of the Iriſh Sea will exclaim—Cuncti gens ſumus una.

MISCELLANIES.

ART. 41. *The Hiſtory and Antiquities of the Pariſh of Saint David, South Wales, the moſt ancient Documents collected from the Bodleian Library; to which is annexed, a correct Liſt of the Archbiſhops, Biſhops, &c. who have filled that See. Embelliſhed with Plates in Aquatinta, from Drawings made on the Spot by the Author, George William Manby, Eſq.* 8vo. 10s. 6d. Harding. 1801.

We are always pleaſed with attempts to illuſtrate the topographical hiſtory of our country, and particularly ſo when in ſuch undertakings our eccleſiaſtical Antiquities are not overlooked. This is an elegant and intereſting performance; the account of St. David's is clear and ſatisfactory, and the drawings which accompany and embelliſh it are very neatly executed, and the author ſhows himſelf exceedingly well qualified for a more extenſive undertaking of a ſimilar kind. The Appendix, which is of conſiderable extent, gives a full and detailed account of the dioceſe of Saint David. We ought by no means to omit ſaying, that this is a remarkable cheap book. It is very properly dedicated to the Biſhop of the dioceſe.

ART. 42. *Obſervations on Friendly Societies for the Maintenance of the induſtrious Claſſes, during Sickneſs, Infirmity, old Age, and other Exigencies. By Sir Frederick Morton Eden, Bart.* 8vo. 30 pp. 1s. White. 1801.

We perceive with ſurpriſe that we have hitherto overlooked this tract, by an author whoſe labours are ſo judiciouſly directed to objects of public utility as to command our general attention and reſpect. Sir Frederick Eden here gives a ſketch of the hiſtory of Friendly Societies, containing many curious particulars. But he ſtates that the act paſſed in 1793 for their benefit, was found on enquiry to have been greatly miſunderſtood or miſrepreſented, and had in many inſtances cauſed the ſuppreſſion of thoſe ſocieties. Still the liſt of clubs which have had their rules confirmed by law amounts to 5117.

The principal object of this tract is, however, to recommend the appointment of ſome national inſtitution, "from which the induſtrious claſſes might, on juſt and equitable principles, ſecure a proviſion againſt the various exigencies to which they are expoſed, and which

which are ſo imperfectly remedied by their benefit clubs. A public eſtabliſhment, permanent, ſolid and reſpectable," he proceeds to ſay, "ſanctioned by the authority of government, poſſeſſed of the beſt information neceſſary for calculating annuities and inſurances, and having agents in different parts of the kingdom, would probably render friendly ſocieties more popular, and their advantages leſs equivocal." After explaining ſome particulars, Sir F. ſays again—"It appears to me that, in every point of view, an Inſurance Office, poſſeſſing an adequate capital, both in money and ability, would beſt afford the induſtrious claſſes that accommodation, which they in vain attempt to procure from their local, inſulated, diſcordant friendly ſocieties. By means of its agents, reſiding in various parts of the kingdom, it would adminiſter the fund ariſing from contributions at a very moderate expence. The labourer who wiſhed to enſure a ſuperannuation annuity for himſelf, or a proviſion for his widow, would not be obliged to quit his domeſtic circle to attend the periodical muſters of a club. He would purchaſe the exact benefit which he ſtood in need of, but he would purchaſe no more. He would not feel it neceſſary to be within reach of an *ale-houſe*." P. 27.

Theſe benevolent conſiderations do honour to the heart that prompts, and the head that is employed upon them: and we cannot doubt that the ſuggeſtions of Sir F. E. will have all due weight with the legiſlature, whenever it ſhall be in contemplation to make further proviſions relating to the ſubject of his tract.

ART. 43. *Memoirs of the Baſtile, tranſlated from the French Regiſters, Records, and other authentic Documents, found in the Archives of the Caſtle, at the Time of its Surrender, on the 14th of July, 1789; and publiſhed under the Sanction of the National Aſſembly of France. Interſperſed with Anecdotes of the moſt remarkable Priſoners who have been confined in that Fortreſs; particularly the Man uſually ſtyled, the Man in the Iron-Maſk. By Francis Gibſon, Eſq.* 8vo. 140 pp. 3s. 6d. Whitby printed; ſold by Law, &c. London. 1802.

This work is principally a tranſlation from a publication called "La Baſtile devoilée," which formerly appeared, under the ſanction of the National Aſſembly. It is illuſtrated with two plates, one of the elevation, and the other of the ground plan of the Caſtle. The ſupplemental part of the book, containing anecdotes of various perſons who have been confined in the Baſtile, ſeems to be an original compilation, by Mr. Gibſon, and contains many intereſting particulars. The firſt anecdote of Dr. Burnet, is certainly, as the author obſerves, only remotely connected with the ſubject. Then follows, 2. the Man in the Iron-Maſk, 3. Voltaire, 4. the Duc de Richelieu, 5. Linguet, 6. Madame Gotteville, 7. Le Comte de Lally, 8. Le Sieur d'Argent, 9. the Marquis de Sades, 10. Madame Wallard, 11. Le Comte de Paradès. The latter is a very long article, and followed by ſome ſtrong reflections on modern politics. A tribute to the memory of the unfortunate Queen is ſubjoined, and a few more

documents conclude the publication, which, though much leſs extenſive than the object might have allowed, is not devoid of merit.

ART. 44. *The Flowers of Perſian Literature; containing Extracts from the moſt celebrated Authors, in Proſe and Verſe; with a Tranſlation into Engliſh: Being a Companion to Sir William Jones's Perſian Grammar. To which is prefixed, an Eſſay on the Language and Literature of Perſia. By S. Rouſſeau, Teacher of the Perſian Language.* 4to. 244 pp. 18s. Printed by and for the Author. Murray and Highley. 1801.

It ſeems moſt proper to allow this editor to ſpeak for himſelf concerning the object and method of his book. "The editor of the following ſheets," he ſays, "has been for ſome years employed as a teacher of the Perſian, as well as a printer of that and other Oriental languages, and the greateſt difficulty he has met with has been a want of proper books for the inſtruction of his pupils. This is an obſtacle which every gentleman hitherto engaged as a Perſian maſter, has loudly complained of, but not one of them has attempted to obviate it. The late Captain Hadley mentioned this circumſtance frequently to the editor, and ardently wiſhed for its removal, although he took not the leaſt pains to leſſen his labour by a publication of a ſimilar nature. Every language ſhould be rendered as eaſy in the acquirement of it, as the ability of man can poſſibly make it; for the ſwifter the progreſs made by a pupil in the knowledge of any tongue, the greater honour will redound to his tutor. The editor has long experienced the want of a work of this kind, and has therefore ventured to ſelect the following, for the advancement of his pupils, and to render leſs rugged the paths of Oriental ſcience."

Sir William Jones, he ſays, was well aware of this deficiency of proper books, and promiſed thirty years ago to publiſh extracts from Perſian works, which, however, never appeared. In the firſt part of the preſent work is given an Eſſay on the Language and Literature of Perſia, compriſing their hiſtory, with anecdotes of the literati. The ſecond part conſiſts of a large ſelection from various authors, given in Perſian and Engliſh. A ſhort account is alſo offered in the Preface, of the works from which theſe extracts have been taken; Mr. Rouſſeau has not, in general, tranſlated the paſſages himſelf, but has very properly availed himſelf of the claſſical labours of Sir William Jones, Mr. Scott, Sir W. Ouſely, Mr. Hindley, Mr. Nott, and others: and the collection is altogether ſuch as muſt be both pleaſing and uſeful to the ſtudents in Perſian Literature.

ART.

ART. 45. *Les Guerres Civiles, or the Civil Wars of Grenada, and the Hiſtory of the Factions of the Zegniet and Abencenaſes, two noble Families of that City, to the final Conqueſt by Ferdinand and Iſabella. Tranſlated from the Arabic of Abenhamin, a Native of Grenada, by Ginez Perez de Hita of Murcia, and from the Spaniſh by Thomas Rodd.* 8vo. 7s. 6d. Vernor and Hood. 1801.

This is an unfiniſhed work, at which we are the more ſurpriſed, as the ſubject is very intereſting, and the events detailed full of entertainment. How far it may be conſidered as authentic hiſtory, we pretend not to determine; but we muſt think that the finiſhing of the whole work will anſwer the tranſlator's purpoſe. Many ballads are introduced, ſome of which, we underſtand, are ſet to muſic.—We ſubjoin one as a ſpecimen.

On St. John's auſpicious morning,
At the early dawn of day,
On the Vega of Grenada,
Moors a gallant fête diſplay.

Nimbly wheeling round their horſes,
Couching all their lances low,
That by fair and favourite ladies
Banners wrought, like ſtreamers, ſhow.

For their canes and coſtlieſt quivers
Of rich gold and ſilk they wear;
He that feels love's generous paſſion,
Nobly ſeeks to prove it there.

And he that love has never wounded
Freely ſeeks to loſe his heart;
Whilſt the ladies from th' Alhambra
See him play a gallant part.

Two amongſt theſe beauteous ladies
Bow'd to love's reſiſtleſs pow'r;
Once true friends, but jealous envy
Chas'd away that happy hour.

"Ah!" cry'd Xariſa, "my ſiſter,
Love I ſee has touch'd your breaſt—
Once a bloom adorn'd that viſage,
Now with pallid looks impreſs'd.

Once you laugh'd at love's ſoft paſſion,
Now you're ſilent as the night:
Haſten hither to the window,
And the youth ſhall bleſs your ſight.

You ſhall ſee Abindarraez
On the Vega nimbly ride;"
Gently Fatima thus anſwer'd,
Gently did the maiden chide.

"Love

" Love has never touch'd my boſom,
Never yet of love I thought;
If my face has loſt its colour,
Grief the ſudden change has wrought.

For my father am I grieving,
Alabez my father ſlew;
If to love I choſe to liſten,
Mutual love would ſoon enſue.

Mutual love from ſome young hero,
Great in honors, great in birth,
As the noble youth you are praiſing,
Tho' I do not doubt his worth."

Here the converſation ended,
Turning tow'rds her valiant Moor;
Fatima his feats attended,
Till the manly ſports were o'er.

ART. 46. *The Indian Guide, or Traveller's Companion through Europe and Aſia. Part I. Vol. I. By Lieutenant Colonel Taylor, of the Honourable Eaſt India Company's Service, Author of Travels from England and India, &c. &c.* 8vo. 7s. Wallis. 1801.

This is part of a work only which, when completed, will be calculated for the uſe not merely of perſons who may travel through Europe and India, but for thoſe alſo who may confine their travels to Europe. We very much approve of this manual as far as it goes, and ſhall be very glad to ſee its completion. The idea of ſettling a regular over-land intercourſe between Great Britain and our ſettlements in the Eaſt Indies, ſeems highly deſerving of attention, and indeed to us appears ſo eaſily practicable, that we wonder it has never been adopted. It appears that diſpatches may be conveyed by the channel here pointed out from London to Bombay in fifty-one days. This channel is from England direct to Venice, from Venice to Aleppo, from Aleppo acroſs the Deſert to Buſſorah, and thence along the Perſian gulph to Bombay. This gentleman's travels were noticed by us, with commendation, in our fourteenth volume, page 341.

ART. 47. *Travels in Italy by the late Abbé Barthelemy, Author of the Travels of Anacharſis the Younger, in a Series of Letters written to the celebrated Count Caylus, with an Appendix containing ſeveral Pieces never before publiſhed, by the Abbé Winkelman, Father Jaguier, the Abbé Zarillo, and other learned Men. Tranſlated from the French.* 8vo. 8s. Robinſons. 1802.

The popularity juſtly obtained by this author's Travels of Anacharſis, will neceſſarily excite an intereſt and curioſity about the other productions of his pen. Theſe are the Letters of one friend to another, upon ſubjects which occurred during the author's viſit to Italy, and give an intereſting though not immethodical account of the antiquities and curioſities of Genoa, Florence, Rome, and Naples. An Appendix is added, which contains an account of the different modes

of manufacturing glaſs; remarks on the City of Herculaneum, a diſſertation on the ancient monuments of Rome, and the meaſurement of the Coliſeum. It is a very entertaining volume, but the notoriety of the ſubjects which it diſcuſſes, will eaſily excuſe us to our readers for not entering into a more elaborate examination of its contents.

ART. 48. *Elegant Biographical Extracts; conſiſting of intereſting Anecdotes, Bon-Mots, judicious Repartees, &c. arranged in alphabetical Order; compiled from the beſt Engliſh and French Authors. By J. F. O. Doudouit.* 2 *Vols.* 12mo. 7s. Hurſt. 1802.

On one or two late occaſions, we have thought it right to commend the uſeful diligence of Mr. Doudouit, who is teacher of French and Latin at the Free-ſchool in Ludlow*. His preſent publication is of a leſs laborious and more amuſing kind. It moſt reſembles the *Dictionnaire d'Anecdotes* in the French language, from which, however, it does not appear to be borrowed or tranſlated. The ſources cited are chiefly Engliſh, ſuch as Goldſmith's Hiſtory of England, Seward's Anecdotes, the Britiſh Nepos, Granger's Biographical Hiſtory, the European Magazine. Sometimes, but not very frequently, we find Voltaire's Age of Louis XIV. cited. The proportion taken from Mr. Seward's book is very large, in return for which contribution the compiler has inſerted the life of that gentleman, copied from the European Magazine, in which his merits and virtues are diſplayed with much juſtice. The anecdotes being arranged alphabetically, it is unneceſſary to point out where this may be found. It appears to us that this induſtrious exile may very fately be truſted to provide books of inſtruction and amuſement for his young pupils. He was formerly a *Curé*, or Pariſh Prieſt, in Britany. That he continues to prefer England to his native ſoil cannot be objected to him by us.

ART. 49. *Letters of Mad. de Sévigné, to her Daughter the Counteſs of Grignan. Tranſlated from the French, by Mrs. Mackie. In Three Volumes.* 12mo. Cawthorne. 1802.

That the Letters of Madame de Sévigné are the boaſt of the French language, as a model of the natural and epiſtolary ſtyle, is a circumſtance too well known to require repetition; nor ſhall we diſpute the aſſertion of the preſent tranſlator, that the Engliſh verſion publiſhed in 1768, and republiſhed very lately, mutilates and miſrepreſents the ſentiments of the original, and diſguſts by vulgarity of language The manner in which French tranſlations are uſually manufactured in London, renders ſuch allegations but too probable. We are inclined alſo to think, from the examination we have made, that Mrs. Mackie's tranſlation is tolerably free from theſe faults; but ſtill we cannot feel altogether ſatisfied with it, for a reaſon which we ſhall here aſſign.

We are told in the tranſlator's Preface, that ſhe "had the patience to tranſlate every line of the beſt French edition publiſhed in 1785;

* See Vol. xix. p. 434, and xx. p. 450.

and

and it was only upon mature deliberation, and by the advice of ſome men of genius, that ſhe adopted the plan of curtailing the Letters in a moderate degree." The advice, in our opinion, was not good in itſelf; even the repetitions of Mad. de Sévigné's Letters form a part of their character; but, whatever the advice might be, the mode of following it is very exceptionable. So far from omitting only repetitions, and faithfully preſerving "every anecdote, every portion of hiſtory, public or private, every intereſting occurrence," as is alledged in the ſame Preface, many Letters are mutilated in the moſt injudicious manner, and their moſt intereſting parts are omitted. To inſtance, in the Letters reſpecting the death of the Marſhal de Turenne, to which, as peculiarly ſtriking, it was natural to turn; the Letter dated Auguſt 16, 1675, (the 122 in this edition) is full of anecdotes of that hero, and of the prevalent grief for his death, *the whole of which are omitted.* We have no heſitation in ſaying that the moſt intereſting parts of that Letter are thoſe which are left out. To give one inſtance among many, "Il y avoient de jeunes ſoldats qui s'impatientoient un peu dans les marais, ou ils étoient dans l'eau juſqu'aux genoux; et les vieux ſoldats leur diſoient, quoi vous plaignez! on voit bien que vous ne connoiſſez pas M. de Turenne; il eſt plus fâché que nous quand nous ſommes mal; il ne ſonge à l'heure qu'il eſt, qu'à nous tirer d'ici; il veille quand nous dormons; c'eſt notre père; on voit bien que vous êtes jeunes: et c'eſt ainſi qu'ils les raſſuroient."* Many Letters (as the 134th) are made up of ſcraps from ſeveral ſucceſſive Letters in the original, and certainly without any ſymptoms of judgment, either as to the parts retained or rejected. Whatever merit therefore we may allow to this tranſlation in other reſpects, we cannot but regret the mutilated ſtate in which it appears. It is an advantage, however, that it contains many of the additional Letters, never before tranſlated; but we ſhould wiſh to ſee the whole, or, if a ſelection, one managed with much more care and attention than have been here employed.

ART. 50. *Recueil de Morceaux Intereſſans des plus Celebres Auteurs, ou L'Abeille Françoiſe. A. L'Uſage de la Jeuneſſe.* Small 8vo. 286 pp. 3s. Lackington. 1802.

If variety conſtituted the only or chief merit, of collections for the amuſement or information of youth, we ſhould find not the leaſt rea-

* Since writing the above account, we have turned accidentally to a criticiſm which agrees ſo exactly with our own, both as to the Letters in general, and the particular part of them here mutilated, that we cannot refrain from tranſcribing it. "The amiable Madame de Sévigné is the ſtandard of eaſy engaging writing: to call her the pattern of eloquent writing will not be thought an exaggeration, when I refer my readers *to her account of the death of Marſhall Turenne*; ſome little fragments of her Letters, in the Appendix to Ramſay's Life of that hero, give a ſtronger picture of him than the hiſtorian was able to do in his voluminous work." *The World, Vol. I. No. 14.*

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ſon to object to the book before us; for it conſiſts of *Selections from ancient and modern Hiſtory*; of numerous *Extracts from Buffon and other Writers on the Subject of Zoology*; of *Letters to and from Perſons of eminence*; of *Fables and Apologues, Anecdotes, Characters, and Paſſages from the Writings of Philoſophers, poetical Pieces*, an *Account of the principal Arts cultivated by the Ancients, Miſcellaneous Pieces*, and a ſhort *Dictionary*, (if we may ſo term it) of the Heathen Mythology. Of the various parts of this collection, the Zoology and the account of Ancient Arts, appear to us the moſt inſtructive. Under the title of Anecdotes, are many trifling and ſome not very delicate ſtories; the Poetry might have been better choſen, and ſome of the philoſophical remarks are extracted from writers whoſe works are not the moſt proper for youth, yet, upon the whole, this book may be rendered uſeful by a judicious inſtructor, who will of courſe ſelect the portions beſt calculated to afford information; and it will be found convenient, as containing much uſeful matter in a ſmall compaſs, and at a very moderate price.

ART. 51. *The Picture of Parliament; or, a Hiſtory of the general Election of* 1802. *Containing the moſt remarkable Speeches delivered on the Huſtings, or otherwiſe publiſhed; the Names of all the Candidates; the State of the Poll at the Cloſe of each Election; the Number of Voters, and the Deciſions of the Houſe of Commons on the Right of Election in each Borough. To which is added, an Alphabetical Liſt of the Elected Members, ſerving as an Index to the Work.* 12mo. 208 pp. 5s. Griffiths. 1802.

A vile print, no leſs wretchedly coloured, prefixed as a frontiſpiece to this book, is we preſume the pretence for raiſing it to the extravagant price of five ſhillings; though we fancy, that few purchaſers would chooſe to advance a farthing for ſuch a delineation of Lord Gardner, Mr. Fox, and Mr. Graham, as is there preſented. The book contains a ſhort account of the progreſs, and circumſtances of each of the late Elections, with ſome of the ſpeeches made upon the occaſions, and a ſtatement of the right of Election, as agreed to be veſted in each place. The compiler of the work has not in general manifeſted any ſtrong bias of party. He ſeems indeed inclined to Sir F. Burdett, in the Middleſex Election, and repeats without animadverſion the aſtoniſhing aſſertions reſpecting the *cruelty* of Mr. Aris, which, whatever might be his faults, were fully ſhown to be without foundation. On other points, he ſeems in general fair. He deplores the violation of the freedom of Election at Nottingham, and gives, we preſume juſtly, Mr. P. Coke's ſpeech at the cloſe of it. On the whole it may be conſidered as a convenient, though not a cheap abſtract of thoſe political events.

FOREIGN

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FRANCE.

ART. 52. *Des points d'appui indirects dans la conſtruction des bâtimens, par* Ch. Fr. Viel, *architecte de l'hôpital général de la ſociété libre des ſciences, lettres et arts de Paris.* 4to.

Mr. *V.* had demonſtrated in a former publication, entitled *De la décadence de l'Architecture à la fin du dix-huitième ſiècle*, that all innovation in the arts, ſince the time of the Greeks, has tended only to produce barbariſm in the order and decoration; and in this he ſhows, that edifices ſo conſtructed will be of comparatively ſhort duration.

The author firſt proves, from great examples,

" que la conſtruction des édifices eſt intimement liée à leur ordonnance, et que la perfection dans l'art de bâtir eſt ſubordonnée à celle de cette première partie de l'architecture."

" Les architectes de l'antiquité ſavante," proceeds he, " juſqu'aux premiers ſiècles de l'ère chrétienne, marchèrent progreſſivement vers la perfection dans l'ordonnance et dans la ſcience de la conſtruction. Pour ne citer que quelques exemples à l'appui de cette propoſition, je dirai que les théâtres et les amphithéâtres de la Grèce, ceux de l'Italie, élevés par les anciens à des temps très éloignés l'un de l'autre, offrent dans leur ordonnance une gradation vers la plus heureuſe harmonie, et dans leur conſtruction une perfection réelle. Les maſſes puiſſantes qui les compoſent en points d'appui directs, forment dans ces édifices une ſeule eſpèce d'architecture, quoiqu'avec des variétés qui diſtinguent le caractère propre à chacun d'eux. Mais, à compter du deuxième au quinzième ſiècle, les peuples s'abandonnèrent à leurs caprices dans l'invention des édifices, et ne les conſtruiſirent plus que d'une main incertaine. Les monumens dont il reſte encore des veſtiges, et ceux qui ſubſiſtent entiers, tous érigés pendant quatorze cents ans, ſont la preuve de cette marche rétrograde de l'architecture."

Let us now ſee the account given by M. *V.* of the errors of theſe times of ignorance, as well as of a depraved taſte.

" L'architecture gothique," ſays he, " conſidérée ſous le rapport de la conſtruction, conſiſte dans les plans dont la ſurface des parties ſont trop foibles, relativement à leur eſpace et à leur élévation; d'où il réſulte que ces parties conſtitutives de la conſtruction manquent de la ſolidité naturelle. L'exécution de pareils plans exigea des moyens différens de ceux employés par les anciens.

" Au milieu des difficultés que rencontrèrent les architectes dans la conſtruction de leurs deſſins, la géométrie leur indiqua d'abord l'uſage des arcs ogifs, dont la propriété eſt de n'avoir qu'une très-foible pouſſée, et de procurer tout à la fois un nerf puiſſant aux murailles où ils

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ſont mis en œuvres. A ces premiers moyens ils furent obligés de faire concourir les arcs-boutans, ſans leſquels les murs qui reçoivent les voûtes des grands édifices ne ſe ſoutiendroient pas ſur les baſes qui les portent.

" Les arcs-boutans exigèrent une force complète dans les culées; et les architectes en gothique, qui ne donnoient qu'une foible épaiſſeur aux murs d'enceinte de leurs bâtimens, furent obligés de les renforcer dans l'axe de ces arcs, ou par des éperons . . . . ou par des murs de refends."

Having laid down theſe principles, he cites the moſt remarkable examples of Gothic conſtruction in France and Italy.

The author obſerves, that in Gothic conſtructions,

" Les arcs ogifs ſont précieux pour la ſolidité des bâtimens; mais il ne faut les mettre en œuvre que dans les parties qui les exigent abſolument . . . . et ne les faire jamais entrer comme élémens dans l'ordonnance des édifices."

He had an opportunity of witneſſing their ſtrength at the time of the demolition of the church of the Jacobins, in Rue Saint-Jaques.

With reſpect to buttreſſes (arcs-boutans) M. *V.* would baniſh them from all good architecture, even as a mean of ſtrength; he recommends, that the ſolidity ſhould be made to reſide in the proportion of the baſes of every building, in imitation of the ancients; and gives the following example in ſupport of his opinion.

" Le temple de Sainte-Marie, del Fiore, à Florence, très-célèbre dans l'architecture gothique, reſta long-temps ſans être terminé, par les obſtacles que préſentoit la conſtruction de la voûte qui devoit réunir les quatre branches de la croix.

" Le plan tracé par le premier architecte, ne lui permit pas d'ériger dans la partie où devoit être le dôme, les arcs boutans néceſſaires pour *contreventer* une voûte d'un diamètre de 130 pieds dans œuvre, d'une manière ſemblable dans ſa conſtruction à celles des autres parties de l'édifice, qui toutes ſont appuyées par des arcs-boutans; car c'étoit là où ſe bornoit la ſcience des conſtructeurs, aux temps de la barbarie. C'eſt pourquoi les travaux de ce temple reſtèrent imparfaits.

" Il étoit réſervé à l'architecture antique, continue ſon plus zélé ſectateur, de donner des moyens efficaces pour ſon achèvement, ſans le concours des points d'appuis indirects. Brunelleſchi, ce grand homme, né à la fin du quatorzième ſiècle, inſpiré par ſon génie, reconnoît que le plan exiſtant de Sainte-Marie des Fleurs, offre des reſſources pour la conſtruction d'un dôme, le déſeſpoir de tous ceux qui, juſqu'alors, avoient tenté de l'ériger. Brunelleſchi, pour y parvenir, ſe rend à Rome, et s'y livre à l'étude la plus approfondie du méchaniſme de la conſtruction des monumens de l'antiquité. De retour dans ſa patrie, il médite la compoſition de ce dôme. Les formes d'un ſoubaſſement et de deux voûtes inſcrites s'offrent à ſa penſée; il fait ce ſoubaſſement peu élevé pour lui donner plus de force, le mettre en proportion avec le reſte de l'édifice. Il donne dans le même eſprit la forme elliptique à la coupole. . . . C'eſt ainſi que les deux voûtes inſcrites unies entre elles par les moyens les plus ingénieux, eurent des points d'appuis directs, ſelon les procédés des anciens."

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We here ſee the profeſſors of the art ſhown, by this example, to be alone capable of finiſhing what had been rendered apparently impoſſible by the ignorance of the architects, in the time of the degradation of the arts.

By demonſtrating, in regard to Gothic architecture and the means employed by it, the inſufficiency of thoſe means, evinced by the eaſy demolition of a number of the churches in France conſtructed in this ſtyle, and by the dangers to which thoſe who frequented them were expoſed, M. *V.* conceives, that he ſhall have induced modern artiſts to renounce the ſyſtem of Gothic conſtruction, and that they will adopt with him the following concluſion.

" La ſupériorité appartient aux Grecs et aux Romains, dans l'art d'ordonner et de conſtruire les édifices; il faut n'étudier que leurs ouvrages ſous ce double rapport, et non pas ceux de toutes les nations. Il faut, à l'exemple de ces deux peuples, ingénieux et ſavans, n'employer que des points d'appuis directs dans tout bâtiment que l'on érige pour la poſtérité la plus reculée; il faut enfin ſe pénétrer de cette importante vérité: l'aſſociation de diverſes eſpèces d'architecture dans un monument, néceſſite celle des divers emplois de conſtruction, ce qui en compromet la beauté et la ſolidité. Les exemples les plus remarquables en ce genre d'édifices, ſont les ponts modernes et le Panthéon français." *Eſpr. d. Journ.*

ART. 53. *Précis de l'hiſtoire univerſelle,* ou *Tableau hiſtorique, préſentant les viciſſitudes des nations, leur agrandiſſement, leur décadence et leurs cataſtrophes, depuis le temps où elles ont commencé à être connues, juſqu'au moment actuel; par le C.* Anquetil, *membre de l'inſtitut national de France, correſpondant de l'académie des inſcriptions et belles-lettres, auteur de l'*Eſprit de la Ligue, *de l'*Intrigue du Cabinet, *et autres ouvrages.* Sécon; de edition, recue, corrigée et augmentée, 12 Voll. in 12mo. pr. 42 fr. Paris.

The public has formed its opinion of this valuable work, and the firſt edition was ſoon exhauſted. Mr. *d'A.* whoſe literary character is too fully eſtabliſhed to want the addition of our commendation, has rendered himſelf ſtill further uſeful by this ſecond, greatly improved, edition of a book, which to general readers will ſupply the place of an enormous maſs of volumes. *Ibid.*

ART. 54. *De l'importance de l'étude de l'hiſtoire et de la vraie manière de l'enſeigner, d'après un nouveau plan préſenté par tableaux, qui contient les notions qu'il faut acquérir avant de ſe livrer à cette étude, et la méthode à ſuivre lorſqu'on s'y livre; ouvrage auſſi utile à ceux qui veulent ſavoir, et dont le développement eſt mis ſous les yeux du public et du gouvernement; par le C.* Chantreau, *auteur de la grammaire qui, en Eſpagne, ſert pour l'étude de la langue françaiſe, traducteur des tables de* John Blair, *et profeſſeur d'hiſtoire près l'école centrale du département du Gers.* 8vo. Paris. An. X.

In the numerous works which have appeared on this intereſting ſubject, ſome preſent uſeful hints, while the greater part contain only

impracticable projects, or abſurd ſyſtems. According to this author, moſt of them give only vague notions on a "branche d'inſtruction qu'il regarde comme de la plus haute importance, et la ſeule qui, au ſortir des écoles, peut mettre un jeune homme en état de jouer un rôle dans la ſocieté et de lui être utile ſous une infinité de rapports; en effet, elle lui donne les moyens d'acquérir les notions qui tiennent à la morale, à la politique et à la philoſophie, aux convenances ſociales, aux lois, aux mœurs et uſages des nations, ainſi qu'à leurs prejugés opinions, et erreurs," &c.

"Il eſt conſtant," proceeds the Profeſſor, "que ſi l'étude de l'hiſtoire n'a point fait de progrès; que ſi elle n'a pas occupé, et n'occupe point le premier rang dans nos écoles, c'eſt que, de tous temps les hommes chargés de l'enſeigner, à l'exception d'un petit nombre, ont toujours été loin de leur tâche, ou plutot ne l'ont jamais connue." Thoſe therefore who either are, or ſhall hereafter be, deſtined to give inſtructions in this ſcience, can only be expected to render themſelves uſeful to their pupils, by recommending to them the tables of the firſt, ſecond, and third order, invented by M. *Chantreau.* However this may be, we certainly agree with him when he ſays, that "ce n'eſt point par l'hiſtoire qu'il faut commencer, mais par l'étude des notions, qui nous mettent à portée de l'entendre; et la véritable tâche du profeſſeur eſt moins d'apprendre l'hiſtoire à ſes éleves que de les mettre en état de la lire eux-mêmes. *Magaſ. Encyclop.*

ART. 55. *Etats unis de l'Amérique à la fin du XVIII. ème ſiécle, par* J. E. Bonnet; 2 voll. in 8vo. Paris.

M. *B.* who has himſelf paſſed a conſiderable time in America, treats ſucceſſively, and in a very ſatisfactory manner, of the manners and character of the inhabitants of the different ſtates, of their charitable eſtabliſhments, their literary ſocieties, of ſlavery, of their commerce and banks, of their agriculture, the differences of climate, of the vegetable, animal, and mineral kingdoms, of the particular conſtitutions, and, laſtly, of the aboriginal Americans, and of the colonies. *Ibid.*

ART. 56. *Elemens raiſonnés de la langue ruſſe,* ou *Principes généraux de la grammaire, appliqués à la langue ruſſe; par* J. B. Maudru, *ancien profeſſeur de l'école normale du départemement de la Seine, et membre de pluſieurs ſociétés ſavantes;* 2 large volumes in 8vo.

In order to our being enabled to point out the differences of languages, we ſhould firſt know what is general among them, that we may deſcend, as in a geographical chart, from what is ſo to what is particular, and where it is required, go back again from what is particular to what is general.

The acknowledged talents of the author of the *Syſtème de lecture applicable à toutes les langues,* as well as the title of the preſent work, promiſed a Ruſſian Grammar, conceived entirely on a philoſophical plan, and we need not ſcruple to ſay, that that promiſe is here fulfilled.

Among

Among the peculiarities found in the Ruſſian language, it may be obſerved, that it has not the article; that, beſides the maſculine and feminine, it has likewiſe an epicene, and, what the author calls, an *omnigenous* gender; that it has ſeven caſes of nouns, and only two conjugations of verbs, diſtinguiſhed by the termination of the ſecond perſon of the preſent tenſe in the ſingular number; that its verbs have in the ſingular of the preterite inflections analagous to the different genders; that the preſent infinitive, which the author calls imperſonal, is not derived from any other tenſe, and that it admits caſes, whenever it becomes a verbal noun denoting action or ſituation; that the negative *not*, is an adverb governing a genitive caſe; that in the alphabet, conſiſting of thirty-five characters, every conſonant is the initial letter of the name which it bears, whereas in French we ſay, with leſs propriety, *err*, *eff*, *elle*, inſtead of *r'*, *f'*, *l'*; that in the place of the aſpirated *h*, the Ruſſians uſe the conſonant *g*, which ſhows that they conſider the former to be, what it certainly is, an articulation; that the degrees of ſignification, which M. *M.* diſtinguiſhes from thoſe of compariſon, are marked not only in Ruſſian nouns, but likewiſe in their adjectives and adverbs, which may be augmentative, diminutive, or frequentative; that the noun, pronoun, adjective, and verb, are all equally ſubject to declenſion, &c.

The author appears to great advantage in his account of the formation of the tenſes of the verb, and of the modes; and to be convinced of the ſuperior excellence of this part of his work, as well as of the ſyntax, we need only to compare it with thoſe of *Lomonoſſof*, *Charpentier*, and *Rhodes*.

The work is terminated by a ſelection of paſſages from *Quintus Curtius*, taken from a Ruſſian tranſlation regarded as claſſical. Among theſe examples is the letter from *Philip* to *Ariſtotle*.

Even the Ruſſians themſelves muſt likewiſe be ſtruck with the neatneſs and beauty of the Ruſſian characters in the tables and diſcourſe annexed to this grammar. *Ibid.*

GERMANY.

ART. 57. *Schilderung der Gebirgsvölker der Schweitz, von* J. G. Ebel. 3 *Theile, mit kupfern.—Account of the Inhabitants of the Mountains of Swiſſerland, by* J. G. Ebel. 3 voll. in 8vo, with a great number of Plates. Leipzig. 1798—1802.

This work preſents the moſt complete account which has come under our obſervation, of the civil, phyſical, political, and moral ſtate of Swiſſerland. Mr. *Ebel* has reſided in that country for many years, and has ſtudied it with a continued attention, an ardent love of the truth, and on a judicious and philoſophical plan. Such of the Swiſs themſelves as are capable of appreciating the merit of this work, regard it as claſſical, and have taken the moſt public means of expreſſing their opinion of it.

The ancient country of Swiſſerland certainly offers a vaſt field for reflection. It has preſerved for five centuries the ſame form of government,

vernment, and very extraordinary circumſtances were required to produce a change in it: but the face of the country cannot undergo any ſuch alteration. *Jena ALZ.*

ART. 58. *Verſuch einer Geſchichte der Religion, Staatsverfaſſung und Cultur der alten Scandinavien, von D.* Friedrich Ruhs.—*Eſſay towards an Hiſtory of the Religion, Politics, Conſtitution, and Civilization of the ancient Scandinavians, by Dr.* Frederick Ruhs. Goettingen.

A work, containing a variety of new and intereſting details on the ancient hiſtory of the North. *Ibid.*

ART. 59. T. Lucretii Cari *de Rerum Natura libri ſex, ad optimorum exemplarium fidem emendavit, cum* Ricardi Bentleii *Animadverſionibus,* Gilberti Wakefieldii *Præfationibus et Commentariis integris, cæterorumque interpretum præſtantiſſimorum Obſervationibus ſelectis edidit, ſuas Notas et Indices copioſiſſimos adjecit* Henr. Carl. Abrah. Eichſtädt, *&c. Volumen primum;* Leipzig, 1801. cxii et 648 pp. 8vo.

A very valuable edition of *Lucretius*, accompanied with a life of the author, and Diſſertations by the editor, to whoſe promiſed Commentary we ſhall look forward with impatience. We do not, however, fully ſubſcribe to his opinion of *Wakefield's* edition of *Lucretius*, of which he ſays, in p. xix, that "*ita inter omnes caput extollit, ut majorem et diligentiæ contentionem, et criticæ peritiam et lectorum reverentiam, apertiſſime oſtendat. Ac vere mihi videor hoc eſſe dicturus, ante Wakefieldum cum librariorum ſtupor et editorum audacia Lucretium pæne nobis eripuiſſent, hunc demum criticum, dijudicatis revocatiſque optimorum librorum lectionibus præclare effeciſſe, ut Lucretium in Lucro recog noſcamus.*"

Ibid.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Mr. Evans, author of the *Law Eſſays*, noticed in our laſt, p. 15, deſires us to ſtate, that the argument on money paid by miſtake, as far as the words "adventitious gain of another," is tranſlated from *Vinnius*. The reſt of the diſcuſſion in his Letter being more fit for a continuation, or new edition, of his book than for a Review, we ſhall ſend it according to his direction.

We much reſpect the candour and modeſty ſo conſpicuous in the remonſtrance of *T. X.* but ſtill think, that general denunciations drawn from Scripture are always to be underſtood with

with a tacit reference to the exceptions which divine juſtice will ſee fit to make. Many perſons call the ſervice of *Aſh. Wedneſday* a curſing of their neighbours, but with the moſt extreme injuſtice. It is moſt true that wrath hangs over ſuch offences; how it is to be eſcaped is a different conſideration.

Viator ſpeaks in ſtrong terms of the inaccuracy of the ſketches in *Mr. Warner's Tours*. We praiſed only the utility of the deſign; if he has not been careful to execute his own plan with propriety, he has certainly expoſed his work to very juſt reprehenſion.

LITERARY INTELLIGENCE.

The third volume of *Mr. King's Munimenta Antiqua* is far advanced at the preſs.

Mr. Atwood is proceeding to add a ſecond Part to his ſcientific work on *Arches*. As our account of the firſt has hitherto been accidentally delayed, we ſhall probably notice the two together.

A ſplendid work on *Indian Fiſhes*, by *Dr. Ruſſell*, whoſe publication on Indian Serpents is ſo highly eſteemed, may ſoon be expected, under the ſame patronage of the Hon. Eaſt-India Company.

Mr. Spilſbury is preparing to publiſh *Views* and *Deſcriptions* of various parts of the *Holy Land*, hitherto little known to Europeans, which he viſited under the protection of Sir Sydney Smith.

Meſſrs. Athinſon and *Walker* are preparing a large work on the Manners, Cuſtoms, and Amuſements, of the *Ruſſians*, with coloured plates, from drawings made in that country.

Some further ſelections of Italian poetry, to the extent of ſix or more volumes, may be expected, under the care of *Mr. Mathias*.

A continuation of *Denon's* account of Egypt, will be publiſhed by *Mr. Peltier*, in two volumes, quarto.

The ſame editor is printing a very elegant edition of *Boſſuet's Works*, in four volumes.

It is ſaid, that the public may expect an account of the *Perſian Embaſſy*, from *Mr. Malcolm* himſelf.

Major Rennell is diligently proceeding in his great geographical work, announced in his former book on Herodotus.